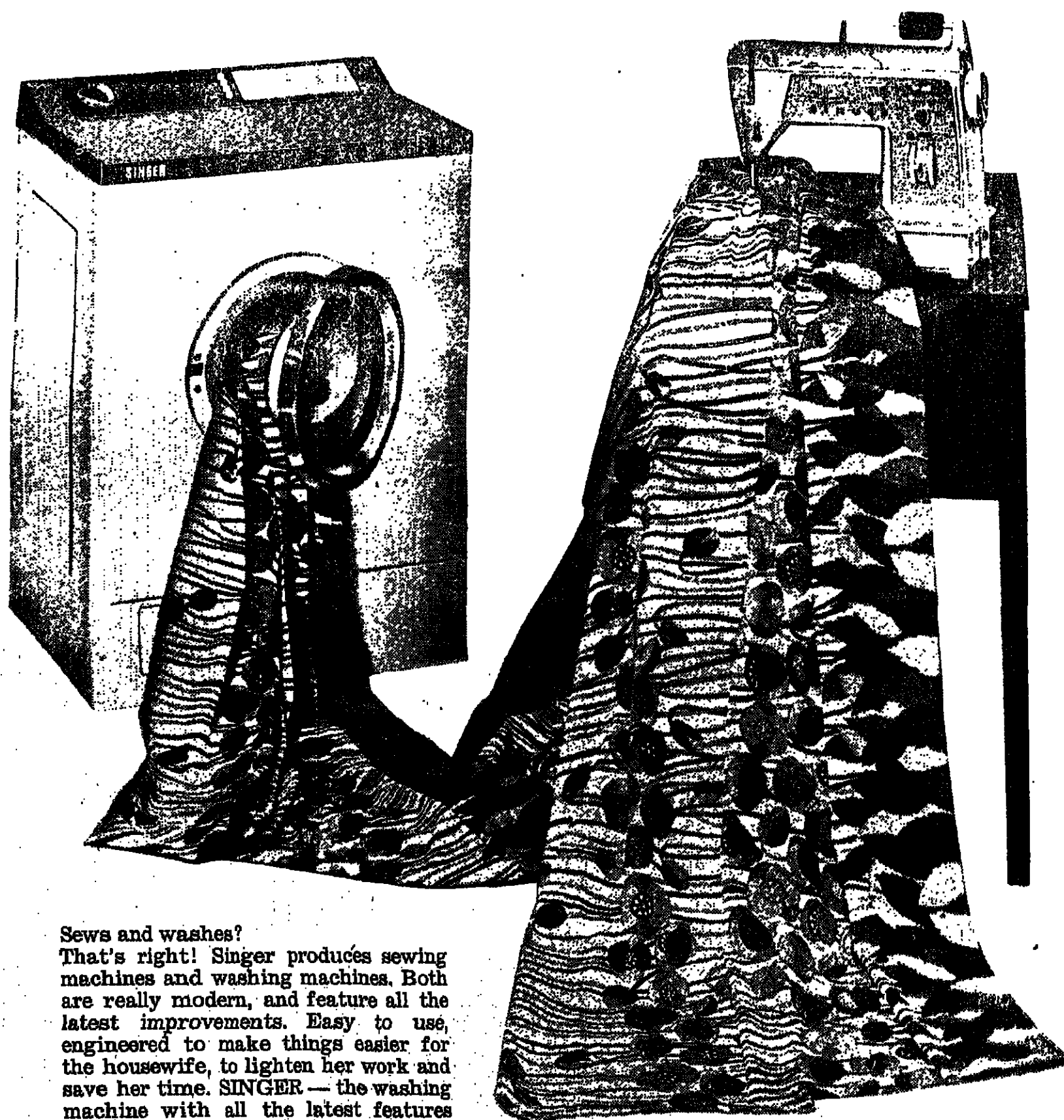


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THE JERUSALEM
POST
MAGAZINE

Friday, December 14, 1973

Snows of Hermon: Page 14



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HAGAI LEWENSOHN AYALON

THE JERUSALEM POST MAGAZINE

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ONE OF THE MOST significant phenomena to emerge from the October war has been the mass outburst of nationalist feeling on the part of the Palestinians, including those in the administered territories. What sparked it off was the war itself, which raised the morale of the Arab world in general and the Palestinians in particular. The nationalist fervor was fanned by the summit conference in Algiers, which stressed the independence of the Palestinian entity and endorsed the role of the terrorists, the Palestine Liberation Organization (PLO), as the sole representative of the Palestinian people.

As far as the Palestinians themselves are concerned, this has been what the well-known Nablus poetess, Fadwa Toukan, described in a recent poem as "the year of the elephant." Miss Toukan depicted the Arabs as seeing prophecy being fulfilled as a result of the prayers they offered after performing their ablutions in the waters of the Suez Canal.

Fadwa Toukan did not make it clear whether she was using the phrase "year of the elephant" merely as a synonym for a great year, or whether she intended a reference to "The Chapter of the Elephant," in the Koran, which contains the legend of the amazing defeat of Abraham's Ishmael, an Ethiopian Christian and Viceroy of the King of Yemen, who marched against Mecca with a great army and a large number of elephants.

"Hast thou not seen how thy Lord dealt with the companions of the elephant? Did He not cause their stratagem to miscarry? And He sent against them birds in flocks, small stones did they hurl down upon them, and He made them like stubble eaten down."

The October war and the recognition by the Algiers conference of the Palestinian entity represented by Yasser Arafat, have led to an upsurge of political activity among the Palestinians of the administered territories. Here, both the entity and the PLO leadership have been controversial matters, not only in relation to the situation vis-a-vis Israel, but because part of the population feels an affinity to Jordan.

The political activity in the territories has been undertaken mainly by those pro-PLO elements that are seeking to establish the image of an independent Palestinian entity in face of Israel's refusal to recognize the PLO as anything but a terrorist movement and Jordan's claim to be the Palestinians' spokesman.

The new wave of activity appears to have carried away even the pro-Jordan Palestinians who, despite their rejection of the PLO, have begun to speak of an independent entity. They are no longer satisfied to be mere subjects of Jordan, but are talking about being prepared to make concessions to the extent of a possible federal partnership with Amman on a basis of equality.

NOT THAT THE pro-Jordanians in the territories have had much chance to get their message aired, for they have been overshadowed by the pro-PLO elements. Buoyed up by the knowledge that they enjoy the support of most of the Arab world — if not all of it — the latter have monopolized the scene, holding secret gatherings, issuing statements, and circulating leaflets proclaiming their presence and their policy.

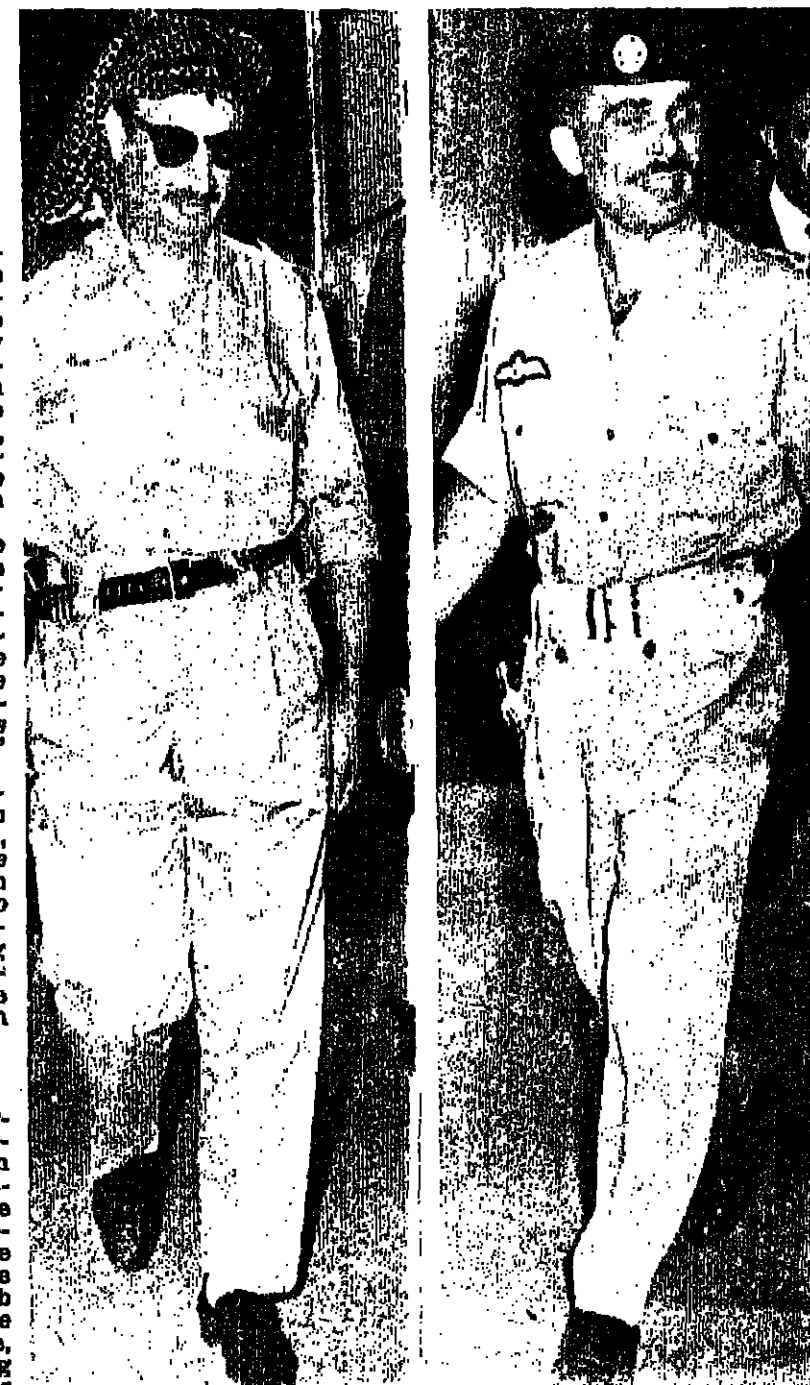
This activity has been accompanied by several terrorist incidents in East Jerusalem and in the Arab centers of Hebron and Nablus. Grenade attacks have signalled a revival of sabotage operations on the West Bank which had almost been forgotten in the past four years.



Israeli patrol in Nablus, scene of recent terrorist activity.

Year of the Elephant

The October war and the Arab summit gathering in Algiers have combined to stir up a new wave of national feeling among the Palestinian Arabs. ANAN SAFADI examines this phenomenon and the way it is being exploited in preparation for Geneva.



Their significance lies in the fact that, since 1969-70, terrorist activity on the West Bank has been virtually non-existent as a result of three major factors: the alertness of the Israeli military government; the inability of the terrorist movement to smuggle explosives to its local agents; and the rejection of terrorist activity by the local Arab population.

activity is not difficult to discover. With the international community calling for an Israel-Arab peace conference, the Palestinians sought a way of making their presence felt. They wanted to be part of the action, especially as Jordan was emphasizing its own claim to a front-row seat.

The agitation of the pro-PLO elements has upset previous assessments of the sentiments of the local Arabs, most of whom were believed to have accepted the existence of Israel, at least within the pre-1967 frontiers. The recent campaigning has led the local Arabs to re-think their attitude towards Israel, and they have begun to challenge its existence, with talk of a return to the 1947 Partition Plan, or even the adoption of the terrorists' line calling for the establishment of a so-called "secular" Palestine state — which means in fact demolishing the structure of the State of Israel.

There does not appear to be any local Arab counter-activity to restrain the extremists. This would seem to be mainly the result of fear, although there are some more moderate political activists who are aware of the danger if the extremist agitation is allowed to get out of hand. A number of them have suggested that the Israeli authorities allow them to make contact with the PLO leaders in order to try to convince the latter that there is no future in the line they are adopting, because not only Israel, but the international community too, will not countenance it.

THE AIM OF THIS group, whose leaders prefer to remain anonymous at this stage, is the formation of a Palestinian Government-in-Exile. This would include moderate elements who would join the forthcoming peace talks with a constructive programme that could possibly be acceptable to all the parties concerned. However, well-intentioned this group, and whatever credentials it may be able to establish at this late hour, it faces one stumbling-block which can only be regarded as insuperable: the PLO terrorist movement, which has never yet showed itself to be prepared for any sort of compromise.

The essence of the programme which the moderates want to take to Geneva is eventual establishment of an independent Palestinian state on the West Bank and in the Gaza Strip, whose link with Jordan would be decided by a plebiscite.

This, of course, already conflicts with the ideas of both the terrorist movement and Jordan itself. The former claims to be the sole representative of the Palestinians and is determined to have nothing to do with Jordan; the latter holds that the local Arabs are part of Jordan until they opt for self-determination after a settlement of the territorial issues with Israel.

In fact, it is difficult to decide which stream of thought is predominant among the Palestinians, who are divided into three major blocs, whose members are themselves far from being united. The three blocs are the Arabs of the administered territories (the West Bank and the Strip); those living in Jordan; and those — mainly refugees — living in Lebanon and Syria and other Arab countries.

It is the third bloc which can be taken for granted as strong supporters of the PLO, although within the framework of the organization they affiliate themselves to one or other of the various terrorist groups, each of which maintains a different ideology and outlook.

As a generalization, it can be fairly said that the Palestinians living in Jordan feel more or less committed to Amman, while those in the administered areas are in the main undecided. Despite the recent show of sympathy with

the PLO, the Arabs in the areas are easily swayed by developments, and it is doubtful whether there would have been an outburst of sympathy with the terrorists if the Algiers summit meeting had not taken its PLO decision.

One thing has become so clear since the October war that we can by no means blind ourselves to it: that the Palestinians have strong nationalist ambitions and are searching for a homeland of their own. These emotions have been strengthening over the years since 1948, and the irony of it is that they have been nurtured by the Arab host countries themselves, where the Palestinians have always been rejected as outsiders.

AT THE BEGINNING, the Arab states wanted to keep the Palestinian problem alive as a political weapon against Israel; but in many cases the weapon has turned against themselves, for the problem has become an irritant threatening the stability of the whole region. This is why the Arab states have lately become so insistent that there can be no Middle East settlement of any sort until the problem of the Palestinians is solved.

In the first place, the Arab states themselves must decide what is to be done. The way they are handling the matter at present indicates that they hold the Palestinian problem over the heads of the Israelis rather than regarding it as an integral part of an Israel-Arab settlement. It looks as if they will have to agree on a definition of "the legitimate rights of the Palestinians" before any talk of peace with a sovereign Israel is accepted as having any meaning.

By dividing the conflict with Israel into two distinct parts — the occupied territories and the rights of the Palestinian people — the Arabs, and especially President Anwar Sadat of Egypt, have cast doubts on the genuineness of their wish to enter into peace talks with Israel. But by insisting on having representatives of the Palestinians at the Geneva discussions, Sadat seems to be seeking to relieve himself of the burden of responsibility for anything that may be decided there as to their future.

As far as the PLO itself is concerned, the ultimate aim is the destruction of the Jewish State. Farouk Kaddoumi, a top PLO leader, implied in a radio interview this week that his movement might still try to sit at peace talks with Israel, but he stressed that participation in political negotiations was only a means towards an end which can only be reached "by stages."

KADDOUMI SAID THAT the main question for the PLO was when it should join the Geneva discussions, indicating that the terrorist movement may still be anxious not to undermine the efforts of Egypt, Syria and Jordan to recover the territories they lost in 1967, and to avoid an early open confrontation with Jordan over the West Bank. But Kaddoumi and other PLO officials continue to stress that even if the West Bank is recovered by the Arabs, it must never be returned to Jordan.

The statements issued by the PLO spokesmen all make it quite clear that at this stage, no Arab political effort is being directed towards a rapprochement with Israel. Maybe there is a chance of the PLO coming to terms with Jordan; maybe a moderate Palestinian representation will emerge as an alternative to the PLO. At present, however, all that is apparent is that both the Jordanians and the Palestinian entities are struggling for survival in case of a Middle East settlement.

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UPSIDE DOWN IS IN AWW LHHY



Lea Ben Dor

EVERYBODY KNEW about it when Ben-Gurion began to practice standing on his head about 18 years ago, because it made so tempting a photograph. If he was staying in Herzliya you could catch him on the beach most mornings, if you went early enough, about half an hour after sunrise.

There was all this simplistic philosophy you could get into the caption about the world being upside down. The first thing to do, of course, was to look at the picture the other way up. You found a look of mild concentration, but also of a relaxed pleasure. With gravity reversed, features are distorted, of course, especially in the elderly. Standing on your head for considerable periods is much valued by the yoga schools of mental and physical training, who say that more blood to your brain and reverse pressure on your arteries keeps both in good shape.

"What is the point of Ben-Gurion standing on his head?" I asked Dr. Moshe Feldenkrais at the time. He is a well-known Tel Aviv expert on physiotherapy and student of what makes people work, how and why. He is almost better known today in Switzerland or Germany, where his courses were held on television, than here, and also at American universities, where he has lectured.

"I told B-G. one day to jump off a little stool with both feet together, and he said he couldn't. He couldn't recall having jumped off anything ever, or not since he was a child. I told him there was nothing wrong with him, that if he gained proper control of his body he could even learn to stand on his head."

It seems B-G. liked the idea of being able to do anything he wanted with himself. I remembered sitting in the press gallery in the old Knesset building, with the Cabinet table below us, not far away. It had been agonizing to watch Ben-Gurion grip the arms of his chair and heave himself up, trying to suppress a grimace of pain. He had humpago badly, and the baths at Tiberias did not help. After he began treatment with Moshe, which developed into a friendship lasting over many years, he jumped out of the chair and ran up to the speaker's desk twice as fast as any other Knesset Member because he enjoyed his new-found mobility, this sense of restored control.

Feldenkrais used to go and work with him most mornings, and at one time political opponents of Ben-Gurion whispered that he was a kind of latter-day Rasputin. "Such nonsense," Moshe said then. "He never talks about politics to me. I don't

much believe in this kind of politics. He does talk about people sometimes."

Last week I asked him to recall some of these observations. One of the most complimentary concerned Israel Galili, now a close associate of Premier Meir. There was a headline in "Davar" one day quoting a critical remark of Galili's directed against B-G. He pointed to it. "He's the only opponent in the whole Knesset worth arguing with. He's strong and he's clever. There's somebody there to talk to."

There's rather an odd one about Eban, also laudatory. There had been some kind of argument concerning the action to be taken in the Security Council. Eban had been sharply opposed to the line B-G. wanted to take, but it was not easy to sway the Cabinet against him.

B-G. said, "If you are so much opposed to this line, perhaps somebody else should go this time to present it?" Eban said no. The Cabinet was the Cabinet and he was certainly bound to carry out its decision. Eban went, and made an excellent speech in support of a view he thought mistaken. Moshe laughed, remembering B-G.'s own glee in telling him the rest of the story. "I told Eban when he came back that I had arranged to listen to his speech in New York because I had been anxious about it. But it was perfect. I said to him, 'You finally persuaded me. You see, I had not been quite sure of myself in this business, but after I heard you, I had no more doubts myself.'"

"What do you think of Begin?" B-G. demanded one day. Moshe answered that he didn't really know him, and didn't listen much to his speeches. B-G. went on, "I had a big fight with him today."

Moshe said he had heard a bit of that on the radio. To me he added that B-G. had been spitting fire and brimstone. "And you're right you had a fight with Begin. It wasn't with what he was saying. You go into a fighting posture every time you hear him. Next time, disregard Begin, imagine Moshe Dayan were saying the same thing, and answer him the way you would answer Dayan. I'm not concerned with what you do, but how. Action can't be efficient if it is not directed at the real point."

The next day B-G. said in the Knesset, out of the blue, "I wish to add to what I said yesterday. I am quite sure that Begin and his party are good patriots, like the rest of the citizens of Israel."

WHEN MOSHE DAYAN came back from a trip to Uganda, after he had left the army and before he joined the government, B-G. asked Feldenkrais once whether he knew him, and what he thought of him.

"I don't know him, but I met him at a party once. Like any man of sense with one eye, he doesn't want to look at things from the side. So he turns his head a bit all the time to get the good eye about in the centre. If he does it without being aware of it, it will deform his neck and spine and aggravate any natural asymmetry there is. The result will be headache and pain in the back and pelvis. And in a proper hospital they will treat the symptoms and leave such a simple cause alone."

A few days later B-G. looked for him to call him back to his speeches. B-G. went on, "I however late it might be. When Feldenkrais got him on the phone,

B-G. was excited. "You were quite right," he said. "Moshe has all these pains, just as you said." Dayan turned up a few days later, saying a bit sheepishly, "I got an order from the old man to come to you."

Next time Feldenkrais saw B-G. he wanted to know how it had gone. "He held his head crooked, but he is learning amazingly fast how to straighten it out. After that it will again be fluid and fluent, like few people's. If your head is fully mobile it's a great advantage biologically. Originally it meant you could see an enemy one side, look the other side, and decide fast which way to go. It still holds, up to a point. People who hold their head rigid tend to be rigid in thinking and action. If your head remains mobile, you stay flexible, ready for action or inaction. Not like a bull charging straight ahead with horns down and no thought of whether there is any retreat. With a weaker character you might be fickle." B-G. wanted to know every detail, until Feldenkrais asked why he was so concerned.

"Because one has to think ahead about the next generation. When I go, even if it is only in ten years or 12 years, the State will need new leaders. Moshe wouldn't be ready yet now, he makes up his mind too fast. But when he is a little older and has a cool head, and can stop to think... I've been looking round carefully and I don't see anybody better."

Recently, he became anxious that he would not have time to carry out all the things he wanted to do. What, for instance, Feldenkrais asked?

"I wanted to write a book about our relations with Russia. After all, it was their vote that got us the State. I don't think we should forget that."

IN HIS PRIVATE LIFE, off the political stage, nobody could have been more unassuming than B-G. I had finished an interview with him at Sdo Boker, at a time when he was again prime minister, and he invited me to walk across to the dining room with him for lunch. "Paula has gone already. I heard her." He fussed around, obviously looking for something, and I realised it must be his shoes, which were tucked under the end of the couch — he was in felt slippers. As he put them on, he explained: "It's dry outside and I don't see the difference, but Paula does hate me to come in slippers, particularly if there are guests." It was the eve of a holiday and the lunch was not much — a fried egg and baked beans — and I could see he was horribly embarrassed to be given a piece of chicken instead. I went on picking at a bunch of grapes to make time for him to tell me the story of an African president who had been much impressed by a girl who had done her *bachant* (French matriculations) and was washing the floor in the children's house. Suddenly he got up and went through into the kitchen next door. A few minutes later he reappeared with a rather crooked fried egg on a plate, beaming.

"I fried it for you myself. Paula wasn't there. You've got a long way to go back and I think you're still hungry."

AS I LEFT, he saw me off, asking whether I was driving alone. I told him there would be sure to be soldiers on the way looking for a lift. "My daughter drives too, but I don't like to go alone. I don't understand it. When I don't go by helicopter from here, they say I have to have two cars, and they let you go by yourself..."

Dr. Feldenkrais (centre) worked with Luis Valdez (left), the Mexican director, and Peter Brook, the co-director of the Royal Shakespeare Theatre, on body awareness for the theatre last summer.



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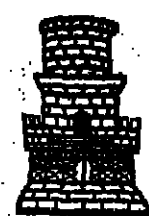
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FIRST PUT OUT THE FIRE



Dr. Henry J. Kissinger, the American Secretary of State, was no stranger to Israel in the years before the Yom Kippur War. On two occasions he lectured in Jerusalem to the Israel Defence College, when it was headed by Aluf (Res.) Uzi Narkiss (right), and a firm friendship developed between the two men. When Narkiss visited Kissinger in the White House in 1969, a "Life" correspondent, David Niven, recorded the conversation, from which it appears that Kissinger's view was prophetic. PHILIP GILLON discusses Kissinger with Narkiss, and also recalls some views held by the philosopher-statesman prior to the war.

THE ARTICLE by David Niven in the "Life" magazine, "The article in 'Life' is substantially correct. We spent most of the time discussing how long Israel could hold the areas. He said that he agreed with me from the military point of view, but said that I could not disregard the political aspect. The world, he maintained, would never agree to Israel remaining in the occupied territories for an extended period."

"His point was that the time would come when the Middle East situation might lead to a world conflict or at least to a confrontation between the United States and Russia. Russia supported the Arabs, America supported Israel. If war started, the two superpowers would face each other on behalf of their friends. I told him that it was good news that America was so committed to Israel; I hadn't been so sure. But I said that I doubted whether Russia would interfere actively on behalf of the Arabs, unless Israel crossed the Canal or threatened Cairo. He agreed that Russia wouldn't enter a war directly unless we crossed the Canal. But he said that the present situation couldn't be allowed to persist — the potential danger was too great."

"I suggested that we lived in a time when there were many problems without solutions — I mentioned Vietnam and Berlin — and said that the world just had to learn to live with them. He still insisted that the Middle East was in a different category. It seems, I point out to Narkiss, that he was wrong, and Kissinger was right."

"Not only I — many other people. He was right in his forecast, certainly, but this doesn't mean that his solutions are right. Can we say that he succeeded in Vietnam? Incidentally, the next time I was supposed to see him in America was Christmas, 1971, but that was just when the North Vietnamese began the 'Tet Offensive.' When I phoned him, he said that he was very harassed because the North Vietnamese had nearly captured Saigon, and he would only be able to see me after the offensive had been stopped. On a short-term basis, he succeeded in getting a temporary peace in Vietnam, but we still have to see how it works out over a longer period."

I note that some critics of Israel have alleged that Kissinger made his prophecy of what was needed in the Middle East — both sides being equally unhappy and unable to attack — come true, by slowing the airlift and by forcing Israel to accept a cease-fire when she did not need to do so. Does he think that there is any truth in these allegations?

"I don't know — you must ask Golda or Dayan or Eban. But, remember, he warned us before the Yom Kippur War. He came out to the fire, then seeing about rebuilding the house. Kissinger does believe, Narkiss says, in moving step by step, a little at a time, and trying to prevent the parties standing still. This way, he thinks, they can be jogged closer towards a settlement, and not allowed to dig their heels in entrenched positions from which they refuse to budge."



or bad for Israel that a Jew is the American Secretary of State? "When Kissinger was nominated Secretary of State, many people asked me that question. In my opinion, Kissinger is capable of being absolutely objective — he won't favour the Jews, and he won't lean over backwards to favour the Arabs. His Jewishness is completely irrelevant. His one major criterion is — what is in the interests of the United States?"

"He has a remarkable and rare intellectual faculty which enables him to be very objective and detached, to be completely uninvolved, to consider a problem, as it were, from a distance. Israel may not be satisfied with this — we would prefer somebody identified with us. Kissinger looks at things from a worldwide point of view which is not necessarily pro-Israel. We would prefer a different approach, closer to our own — we have the right to hope for this, but we don't select the U.S. Secretary of State."

Narkiss does not know whether there is such a thing as the Kissinger doctrine. He thinks that Kissinger's approach is primarily pragmatic — first putting out

renunciation of belligerence, withdrawal of forces, freedom of navigation, secure borders, and settlement of the refugee problem.

In February, 1973, Robert Keatley, writing in the "Wall Street Journal," said that experts in the U.S. were worrying that "political disputes or a shooting war in the Middle East might eventually sever America's fuel supply lines." He reported that a Kissinger team was preparing a comprehensive report on the situation.

After the summit conference between Nixon and Brezhnev at the end of June, 1973, a joint communique was issued in which both parties expressed their "deep concern" about the situation in the Middle East. The communique noted that "each of the parties set forth its position on the problem," but stressed the determination of the two super-powers not to become involved in any Middle East fighting. Dr. Kissinger claimed "blithely" that Great Power rivalry was excluded from the Middle East.

At the time of the communique, Mr. Brezhnev's left hand, apparently not unknown to his right hand, must have been busy preparing Egypt and Syria for the Yom Kippur offensive. Four months later, the super-powers nearly clashed over the Mid-East issue.

The June communique said hopefully that the two powers would continue their efforts "to promote the quickest possible settlement," which should be in accordance with the interests of all states in the area, be consistent with their independence and sovereignty, and should take into account the legitimate interests of the Palestine people."

THROUGHOUT THE years, Kissinger made it clear that his Middle East doctrine — if it exists — involves getting the parties concerned to negotiate with each other, America serving only as a sort of prod. There has never been any suggestion that he believes in a peace imposed by the super-powers on reluctant Arabs and Israelis. Since a policy of imposed peace would involve correspondingly substantial guarantees, the reluctance of a Vietnam-weary government to impose it is hardly surprising.

If the Jews were doubtful about the desirability of a Jew becoming Secretary of State, the Arabs were furious about the appointment. Ihsan Abdul-Kuddous, editor of Egypt's "Akhbar el-Yom," wrote in September, 1973, that "talking to Kissinger was like talking to Israel, because he is a Jew." And Beirut columnist Salim Nassar of "Al Hawadeth" described poor Henry as "the Rasputin of the White House."

Giving evidence before the Senate Foreign Relations Committee in September, Kissinger reaffirmed that the U.S. "cannot substitute for some form of negotiation... but it is prepared to be helpful," if the two sides decide to talk to each other. "It is the view of the Administration that both sides must make some move."

He planned to discuss possible moves at the U.N. General Assembly in October. But, by that time, Yom Kippur had come and gone.

הכזמן האחרון

BACK IN 1956, Nikita Sergeyevich Khrushchev "discovered" the theory of prices, and sent the whole of the Eastern Bloc into a state of economic jitters. His discovery included the fact that prices are properly composed of cost and profit, so he ordered the price structure to be properly analyzed and adjusted. The reform included the military procurement sector, and special commissions for pricing armaments were established in all the Communist countries.

In Poland, the Army Chief of Staff, General Borszowski, summed up the exercise in these words: "The pricing of armaments is so complicated that I don't think we will be able to arrive at true figures. Our only hope is that some smart Western spy will be able to find them out for us."

Years later, the joke became reality. In the USSR, the cost of armaments is still a dark secret, but there are plenty of experts in the West who profess to be able to compute the cost of Soviet arms. They, however, are still as far from being able to discover the truth as was General Borszowski.

IN SOVIET-TYPE SYSTEMS, it is extremely difficult to work out the value and the price of any given product. In the civilian sector, technocrats make the attempt to establish a semi-rational basis for their pricing policy. But in the military sector, even the will to establish an economic pricing policy does not exist. On the contrary, it is in the interests of the responsible parties to destroy any foundation for such a policy.

To understand this phenomenon, it is necessary to analyze the structure of the military procurement sector, and here there are seven salient points to be remembered: first, the State is fully responsible for capital investment; secondly, the State fixes the wage scale; thirdly, the State fixes the cost of the product; fourthly, the State fixes the price of the product; fifthly, the State decides the size of the total military budget; sixthly, the State decides on the purpose for which armaments are produced; and lastly, the State manipulates the entire economy so as to ensure the fulfilment of the six previous points.

Since virtually one hundred per cent of Soviet arms and equipment is produced in the USSR itself, and the power to make decisions is concentrated in the Kremlin, it is simple enough to manipulate the economy for the benefit of the arms industry.

To illustrate this, let us take a simplified economy manufacturing only two products, one for the civilian market, the other for the military. The price of each product consists of cost plus profit. In the Soviet Union, this same system operates, but with a small "improvement": the price of armaments is their cost; their profit margin is added to the price of civilian goods. At face value, therefore, military goods are approximately 30 per cent cheaper than even the Soviet market requires, and the price of civilian goods is increased by an equivalent amount.

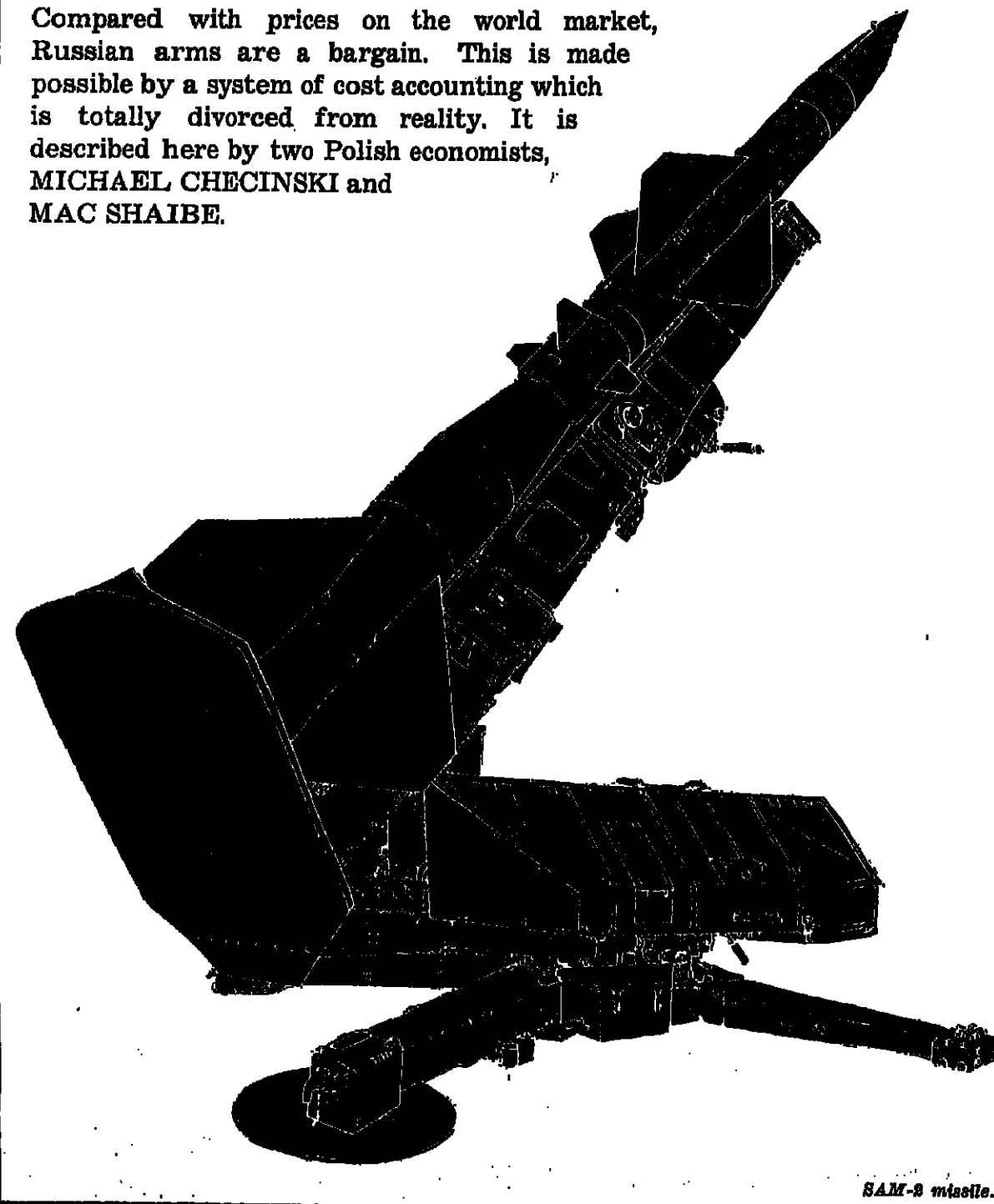
The mystery of this system of pricing lies in the elaborate schemes evolved by the Soviet rulers and their military establishment to disguise the truth. The schemes revolve around three axes: budget-making, the military industries, and civilian production capacity.

To a Western observer, the ability of the top Soviet management to create a balance in an intricate fabric of such dimensions must seem little short of miraculous. But in reality, it is quite simple, being based on two premises: that everybody will cooperate in hiding the truth, and, if this fails, the civilian economy can always be squeezed a little bit more.

The game has been going on for over fifty years, and genera-

THE SOVIET ARMS PRICING GAME

Compared with prices on the world market, Russian arms are a bargain. This is made possible by a system of cost accounting which is totally divorced from reality. It is described here by two Polish economists, MICHAEL CHECINSKI and MAC SHAIBE.



SAM-S missile.

tions of planners, budget falsifiers and auxiliary personnel have been raised to whom the process seems as rational as does the parallel process in capitalist countries.

It all starts with the budget. The military budget in Soviet reality is not only a statement of the needs of the armed forces, but an instrument of foreign policy. If the situation calls for détente, the budget is lowered; if the time has come for the application of pressure to the outside world, the budget is raised. Since the budget itself cannot be used as a guide, the balancing act is performed at a lower level, bringing into play the seven factors already mentioned.

The first step is a disappearing act rather than a balancing act, and it is performed in the pricing of military goods in military industries for purposes of internal accounting. It consists in using the nominal value of the investment plus wages plus overheads to arrive at a cost figure. To keep this as low as possible, no profit is added but — as we have already said — the estimated profit is added as a cost factor to the civilian sector.

The result is that, on the face of it, armaments are cheaper than even the Soviet reality requires, and the price of civilian goods is proportionately higher. This is the first turn of the screw that depresses the wretched citizens of the Soviet Union.

The second feat is performed by a group called the *Vojen-Prod* (*Vojenskiye Predstavitel'i*), *Vojen-Prod*, and the measure of its success is the material benefits he — and his subordinates — will receive in the form of better living conditions, longer holidays, bonuses and so on.

It must not be assumed that the conspiracy between the civilian and the military can achieve a cost accounting totally divorced from reality. There are objective forces in any economy that prevent this. These forces, in the Soviet Union, are the civilian ministries. Those responsible for the civilian sector try to justify their existence by energetic planning, investment, development of new products, etc., and the management in the field has to weigh in their power to influence investment in the enterprise, and the quantity and quality of the raw materials that it receives.

This, plus the police power, robs them of a management of any will to resist, and in this way every plant in the civilian sector becomes a part of the military industrial machine.

to Soviet doctrine, is the more "moral"; they are in a position to mete out quick punishment, to offer material incentives and to provide protection.

EVERYTHING WE HAVE SAID so far applies exclusively to domestic accounting. The pricing of armaments for the foreign market is done more simply and on a different basis.

All the arms and military equipment produced in the USSR are the property of the armed forces, and any dealings in them are for the benefit of the armed forces.

There is a special department for promoting the export of armaments. Its name changes constantly, and is different in different countries (in Poland, for instance, it is called the Engineering Department). Its proper designation, however, is the "Military Department of the Ministry of Foreign Trade." The staff of such a department is responsible to the Military Committee of the Military Planning Commission, and through this to the Chief of Staff.

THE EXPORT OF ARMS is always a profitable undertaking for the military. The profits from cash deals go direct to the military budget; all credit deals are financed by the state and become a burden on the civilian sector; and the very rare grants are borne by the state, which compensates the military in full.

The pricing of armaments for export is done by comparing the prices for similar products available in the world market, and undercutting them. In addition, cash prices are dependent on the currency or barter offered by the purchaser.

All the arms and equipment bought from the Soviets are a bargain in world market terms. The short-term credit prices are not high; but long-term credit deals are, at bottom, an instrument for extortion and moral pressure. The receiving states are made to believe that they owe the USSR vast sums and to regard the Soviet Union as a benefactor. In fact, however, the 25 per cent of the value of the goods which the Warsaw Pact satellites are obliged to pay if Egypt, Syria or whoever the purchasing country may be fails to do so, amply reimburses the USSR.

THERE IS ANOTHER KIND of deal between the USSR and its clients, the so-called "lease" deal, in which the client keeps the armaments on its own territory but ownership remains with the Russians until they have been paid for in full. These armaments can be sold and delivered to third parties at Moscow's discretion.

Such deals are advantageous to both parties. They provide the USSR with additional inventory space and can be brought into use quickly in support of the Kremlin's politico-military aims. This is what happened in the India-Pakistan war, when Soviet equipment was rushed to India from Egypt and assured the defeat of the Pakistan army.

These arrangements may explain the amount of munitions and equipment recently captured from the Egyptians by the Israel Defence Forces. This was out of all proportion to Egyptian needs: evidently much of the material was merely being stockpiled in Egypt, awaiting sales to countries in Africa and Asia. It therefore threatened not only Israel, but two continents.

When, in 1972, President Sadat complained that he could not start an offensive against Israel, few believed him. Even fewer understood the implications. It would be interesting to speculate who really paid for the arms and equipment captured by the Israeli Army in the Yom Kippur War — the helpless citizens of the USSR, or the peasants of Egypt and Syria, or the oil sheiks, or the Soviet satellite states.

Analysts at work



Charcot's work with hysterical patients inspired Freud's theories

THE PSYCHIATRISTS by Arnold A. Rogow. N.Y., G.P. Putnam's Sons, 317 pp. \$7.95.

Rachel Chazan

PSYCHIATRISTS AND psychoanalysts are by dint of their function shadowy figures. Unknowable, either by assumption or because of a carapace; or one is afraid that knowing them will make the knower transparent; and anyway, forbidden to know — has not the psychoanalyst declared himself a blank screen for the projection of fantasy?

Arnold Rogow has cut windows into the fortress; he has taken statistical samples of members of the American Psychiatric Association and the American Psychoanalytic Association, and used questionnaires which allowed respondents to remain anonymous. Yet, based as the book is on a scientific survey, it not only is enjoyable to read but also gives a graphic picture of what kinds of people psychiatrists and psychoanalysts are; what opinions they hold; in fact, how it feels to do that kind of work.

Rogow calls the book "a study of the values of psychiatrists and psychoanalysts, and the role of these values in psychotherapy."

In an early chapter Rogow investigates personality and motivation of psychiatrists, referring also to other studies. A fascinating aspect is the value of feminine traits in psychotherapists (male, in the study cited). That the patient may see a mother in the therapist (who may be a man) is

accepted; but this is a study not of how psychiatrists are perceived, but of what they really are.

STUDIES OF male psychiatrists showed that they are less aggressive than other medical practitioners, and that psychotherapists are less aggressive than "those who emphasize drugs and shock treatment." An aptitude test showed the importance of "psychologically accessible latent femininity" in psychoanalysts. This one would expect, on considering that each person needs: he does not direct and control, but enables, catalyzing development and growth, and these are, after all, feminine traits.

The author confirms that "some who take up psychiatry probably do so for morbid reasons, seeking in psychiatric knowledge a solution to their own problems." This has a positive side, since "insight into such problems, provided that they are not incapacitating, lends itself to empathy, understanding, and a more meaningful relationship with patients than would be possible in the case of a psychiatrist whose own life had been actively troubled." Conversely, practising psychiatry is a strain on therapists — and their spouses.

ANALYSTS ARE asked what kinds of patients they like to treat, what qualities they look for, what they aim at. One says:

"What is probably important, as Carl Rogers says, is that the relationship between therapist and patient be a relationship where the therapist has respect for another human being and hope for the po-

tentativeness of this other person. To me, that's all it may be about."

Another: "I would like them to come out of it with the capacity to love well, to work well, to play well, and to expect, well, to play some optimism about the future. A more conventional view."

ONE OFTEN wonders how analysts really work — whether in practice they do not work in as many different ways as there are different personalities, and the study seems to point to this. "People do one thing and say another," says one psychiatrist.

"The point of it all," says one analyst, "whose writings cannot be faulted for their fidelity to Freudian principles, is to get three to four sessions a week. There's one I see every couple of weeks because a lot of travel time is involved. Also, I get more involved with my patients than a lot of analysts do."

Conversely, another analyst says of deviants associated with Karen Horney and Harry Stack Sullivan: "They're just like the rest of us. They talk theory in accordance with the splintering of their groups, but they treat their patients exactly the same. Maybe what it comes down to is that the patient comes to us because he wants understanding, because he has failed or been deprived in a love relationship, because he is lonely, because he needs approval and acceptance. If he gets this, the analysis succeeds, if he doesn't, it fails. Of course, you won't get any analyst in the Association saying this out loud."

THEN WE SEE the other side of the picture: after the coveted acceptance, the years of esoteric training, the analyst has at last reached Olympus and is doing the work he strove for. And what does he feel? Boredom, a kind of paralysis. As one analyst says: "A really big problem is the fairly insidious working day... and the passivity involved. By passivity I don't mean silence; I mean the passivity that comes from just sitting with somebody hour after hour. If something comes up in your own life that you want to deal with immediately, you have to delay it. This seems to be typical of any other profession except psychiatry. I feel that one shouldn't postpone people, so I don't even answer the telephone except between patients. The result is, no matter what is happening to my own life, I may not be able to attend to it until the end of the day."

And another: "I really believe that this is the wrong kind of work for men, at least, for most men. It's corrosive, it's passive, it's very hard to tolerate doing this all day, or at any rate very hard for me. I think some of life's problems are difficult to handle for me personally as a result of the work. I feel that if I had a more free-swinging kind of work activity, I would perhaps be a calmer person, and outside of my analytic work, a more mature person. There's a kind of total suppression, muscular, emotional."

So the man who liberates others is imprisoned in his chair for most of the day; the man who frees his patients to be more alive is himself, perforce, outside life.

THE FINAL CHAPTER, "Toward the Year 2000," is disturbing: Rogow ranges over all there is in American psychiatry, interspersing this with doubting observations about what there ought to be. More depressing than the low standard of psychiatry in the state hospitals are the varieties of therapy offered to those who can afford it; not so much the possibility of computers as therapists, as items like a nude divorcee is often beset by feelings of guilt and failure and therefore doomed to fail again — that there is something "wrong with them."

When a widow or widower marries for the first time, it is a pity we may tend to idealise their former partner (usually quite unrealistic).

wondering whether it is no more than a venue for finding partners, the author goes on to quotations in all psychiatry, and "optimism on the part of the staff" is associated with a favourable prognosis for those in the back wards of hospitals.

Somewhere in the middle Rogow asks whether Freudian psychiatry can hold modern man — or modern society. "Whether or not *Laing* is correct in arguing that 'the wholeness of being human can only be defined in an interpersonal context, psychoanalysis has been much criticized in recent years for its view of man as an isolated atom... Certainly it is possible that the central weakness of psychoanalysis is not its lack of scientific method, but its neglect of the length and number of sessions... but its neglect of the nature of repression and travel time is involved. Also, I get more involved with my patients than a lot of analysts do.'"

He points to the disregard for authority, the decline of religion and the family, hence "breakdown of the superego" and "instant gratification," "id-type of indulgence commonly referred to as 'doing your own thing'." "Violence whether of language or deed," he concludes: "Recall, Freud's declaration where id was, there ego shall be; ego and superego was, there id shall be."

THIS IS INTERESTING but continued. Superego is not identical with obedience to external authority; it implies inner moral standards of one's own. Nor is violence the pre-

rogative of the delinquent or the protester, unless you call organized violence by another name. At the end of the chapter Rogow returns to private psychotherapy and quotes patients who say that their analysts do transmit their values to them. Finally he mentions Freud's observation that healing is one of the "impossible" professions, and he doubts whether we shall ever succeed in controlling "the human instinct of aggression and self-destruction."

This roving chapter makes a sense to me only as the trace remnant of a much wider thesis, in which Rogow would attempt to deal with questions not here formulated, which would run something like this: Since psychiatrists do transmit their values to their patients, are they the sort of people on whom one can model oneself? Should a sick society not be healed by healing the individual, and do psychiatrists have the key to this?

THESE ARE, of course, formidable questions. I feel pessimistic about the answer, since the predominant cultural climate today regards value judgments as unscientific, and believes that ethics is the business of another science nor philosophy. Rogow is wrong. It is not the "id-indulger," the non-obedient to authority, the mal-adapted, even the delinquent, who is at the root of the problem of humanity's destructiveness — organized destruction is the threat; the superego working on the wrong principle; a misguided collectivity of "conscientious" individuals. It will take more than a few practising psychiatrists to right this; but one wishes Rogow had written the full thesis.

The triumph of hope

THE CHALLENGE OF SECOND MARRIAGE by Angela Reed, London, Plume Press Ward Lock, 199pp., £3.25 or British Council Library, Tel Aviv.

Aviva Even-Paz

I THINK it was Dr. Johnson who said that "Second Marriages represent the triumph of hope over experience." Certainly, after reading Mrs. Reed's valuable book, one tends to echo that sentiment. It seems that taking on a second partner is as perilous as climbing Everest without a plentiful oxygen supply. Former spouses (either dead or divorced), suspicious relatives, resentful children, financial problems, sexual adjustments, all these will loom large in the eyes of someone going through it the second time around, whereas at the first time with all the heedless optimism of youth, they were naive and idealistic enough to assume that "Love will find a way."

Well, on the whole, Mrs. Reed, who has worked for the Marriage Guidance Council in England for 18 years and edits a journal "Marriage Guidance," does think that last belief is still true if reason and candour are brought to bear on all the various problems. Above all, she stresses the need for openness in the new couple's dealings with each other. She belongs to that group of people who think that most difficulties can be tackled more or less successfully if one talks it over (and after all who should believe that more than Israelis?).

She goes thoroughly and practically into all the multitude of problems facing the new pair. There is, she states, a difference between marrying a divorcee and the widowed. Divorcee is often beset by feelings of guilt and failure and therefore doomed to fail again — that there is something "wrong with them."

As Mrs. Reed points out "very few marriages are wholly good." A shrewd point she makes is that sometimes the widowed "will deliberately set out not to find a new partner but to replace the old as exactly as possible — they are not making a new marriage, merely trying to continue the old one." Needless to say, this is not the road to a happy future. Amongst all the other problems gone into at length and which most people tend to shy away from until actually confronted with them, are the relationships with the former spouse's children (step-mothers are in a particularly unenviable position — the very word conjures up Grimm's fairy-tales), whereas stepfathers for one thing are usually more away from home and have less intimate contact.

She also points out that if you want to get married again you are not likely to achieve this by sitting in a corner but by trying to keep up a varied, rich social life. Although logically this seems true, we can all think of people who do just this and still remain on the shelf, while some little Jenny Wren is discovered by a very impressive, charismatic partner, which I find very comforting, if only it proves we are not all cases in a sociologist's note-book.

BUT I MUST STRESS that Mrs. Reed's book is refreshingly free from sociological jargon, and is both moderate and humane in tone. In spite of all the risks — she comes down very heavily in favour of second marriages, pointing out the grim alternative of a solitary old age. So she begs people to consider very carefully before rejecting a proposal of second marriage, even if one has to lower one's standards. She also, very practically, gives some advice on marriage bureaux (alas, this applies only to England), their methods, standards and efficacy. In England registered with the British Marriage Bureaux Association and have to conform to certain rules. It is a pity we haven't a similar organisation here.

מכאן לתל

Aaron Zeitlin: waiting for the Messiah

Sol Liptzin

PREPARATIONS were under way for a worldwide celebration of Aaron Zeitlin's 75th birthday, to be inaugurated by a festive convocation on October 14 in New York under the auspices of the Congress for Jewish Culture, when suddenly, a fortnight earlier, during the weekend of September 28, he died. As the oldest son of Hillel Zeitlin, the religious philosopher and publicist who was equally eloquent in Hebrew and Yiddish, Aaron spent his childhood in Homel and Vilna but matured in Warsaw, where his family moved in 1908, when he was 10. There the Zeitlin home became a centre of Jewish intellectual life, attracting poets, journalists, Zionists, Hasidim, political personalities and thinkers of different shades of opinion.

Aaron Zeitlin's three decades in Warsaw were interrupted by a visit to Eretz Yisrael in 1920-1921, with his younger brother, Elhanan. This visit left a permanent impact on his personality and found expression in his poems of yearning for Zion, his play "Brenner" (1920) and his novel "Brenner's Eretz" (1937). The hero of his play was the Hebrew poet Yosef Haim Brenner, who was killed in the Jaffa Pogrom of 1921. Brenner had, in his youth, come under the influence of Hillel Zeitlin, had suffered imprisonment in Czarist Russia, had escaped to England, been attracted to A.D. Gordon's brand of Zionism, and worked as an agricultural la-

bourer in Eretz Yisrael until his death. Zeitlin transferred to his dramatic hero much of his own youthful striving and painful visions. He portrayed Brenner as an idealist who could not endure seeing the Jewish People sleeping on its bundle of troubles or hiding in garrets and cellars while other peoples walked freely on their own soil under their own skies. Brenner therefore sought to help his people by the power of his pen and by the example of his own physical labour, repeatedly exposing himself to danger and martyrdom. Through pain to salvation was his motto. Courageously adhering to his convictions, he did not flee from nor did he actively resist the indicted, knife-wielding Arab who slew him. In Zeitlin's characterization, Brenner was the Jewish Abel who looked fearlessly into the eyes of the non-Jewish Cain. Thereafter the victim's blood cried out in atonement — not vengeance but atonement — and the killer was thereafter pursued by his own awakened conscience.

Zeitlin's novel took as its theme the Null Affair of World War I, which have received its first fictional treatment.

IT WAS AS A POET, however, that Zeitlin became best known. While critics spoke of his poems as reasoned products, as ideas incorporated in images and rhythmic patterns, he himself insisted that the original poetic impulse was his childhood in Homel and Vilna and the subconscious. This impulse produced the raw material upon which the poet's consciousness then acted and which he laboriously fashioned into an artistic whole. A perfectionist, he repeatedly revised his poems and begged readers to look upon earlier versions not as variants but as non-existent. Thus, 35 years after the appearance of his apocalyptic poem "Mefitron" in 1922, he published a version very different from the original and mirroring his own greater maturity as a mystic steeped in Kabbalistic lore.

Zeitlin was and remained to the end of his days a religious poet, profoundly influenced by the Zohar. He was a sincere believer in spiritism and parapsychic phenomena. Devils, doubles, demons, dybbuks, ghosts, astral emanation, transmigrating souls, angels and archangels abounded in his poems. He sometimes treated the struggle between spirits of negation and pious followers of God with delightful humour, as in the long poems "Jewish Demons" and "Shmuel Rosh Medina." But more often, he depicted serious encounters between personified forces of good and evil, between doubters and believers, between ecstatics and skeptics and salutary personalities. In the end, goodness triumphs over evil and truth over falsehood, souls of sinners attain salvation, and death is revealed to be but a mere boundary between this life and a life hereafter. Throughout many vicissitudes, Zeitlin continued to proclaim his trust in the God of his fathers, a God Who destroys and recreates. He held that to be a Jew means to be eternally running toward God, even if God is ultimately unreachable. It meant waiting for the trumpet of the Messiah, even if the coming of the Messiah is so long delayed.



BEING A JEW / Aaron Zeitlin

Being a Jew means running forever to God
Even if you are His betrayer,
Means expecting to hear any day,
Even if you are a way sayer,
The blare of Messiah's horn;
Means, even if you wish to,
You cannot escape His snares.
You cannot cease to pray —
Even after all the prayers,
Even after all the "evens."

Translated by Robert Friend. From "A Treasury of Yiddish Poetry," edited by Irving Howe and Eliezer Greenberg.

mour, as in the long poems "Jewish Demons" and "Shmuel Rosh Medina." But more often, he depicted serious encounters between personified forces of good and evil, between doubters and believers, between ecstatics and skeptics and salutary personalities. In the end, goodness triumphs over evil and truth over falsehood, souls of sinners attain salvation, and death is revealed to be but a mere boundary between this life and a life hereafter. Throughout many vicissitudes, Zeitlin continued to proclaim his trust in the God of his fathers, a God Who destroys and recreates. He held that to be a Jew means to be eternally running toward God, even if God is ultimately unreachable. It meant waiting for the trumpet of the Messiah, even if the coming of the Messiah is so long delayed.

Zeitlin's Messiahs, true and false, ranged from Messiah son of David, Messiah son of Joseph and Monahem to Sabbetai Zvi and Jacob Frank. In addition, he brought to the fore many legendary figures who dreamed of bringing Messiah down from his Heavenly abode to offer salvation to the suffering human race. Some of his memorable, saintly wonder-working Jews were Rabbi Israel Baal-Shem-Tov, Rabbi Nahman of Bratslav, Leib Sorres and Joseph della Reina.

IN HIS PLAY "JACOB FRANK" (1929) Zeitlin contrasted Frank, the most faithful disciple of Sabbetai Zvi, with the Baal-Shem-Tov, the founder of Hasidism. Both were depicted as God-seekers, but only the Baal-Shem-Tov was the God-finder. Whereas Frank waded through sin, lust and darkness, in the belief that

only after the world was saturated with evil would the pendulum of the universe swing back toward perfection and radiance, the Baal-Shem-Tov lived simply, worked hard, steered clear of excessive questioning and brooding, and accepted God as a beneficent presence active everywhere. At the end of the play, the followers of Frank are shown succumbing to confusion and disillusionment, while the Baal-Shem-Tov is shown lighting the way for a self-effacing, God-intoxicated, life-giving religious movement.

In 1930, shortly before the outbreak of World War II, Zeitlin was invited to New York for the premiere of his play "In Keynems Land," to be staged by Maurice Schwartz's Yiddish Art Theater. He thus escaped the fate of his father, brother, wife and child, all of whom perished in the Holocaust. He tried to reconstruct his life anew in the U.S. and was no less prolific as a journalist, poet and essayist throughout the next three decades, but the tragedy of European Jewry possessed his thoughts, dreams and wrestling with God. It became the main theme of his creativity, but it was also accompanied by the theme of rebirth.

HE ENTITLED the second volume of his collected lyrics "Lieder Fun Churban un Leider Fun Glauben" (Poems of the Holocaust and Poems of Faith, 1967). In its opening verses he expressed his conviction that as long as a single Jew would survive on earth, his heart would bleed for the murdered millions of the martyred people, and if he believed that there was meaning to existence, then he would believe that there must be some mystic connection between the night of the Holocaust and the dawn of Israel. The volume contained his longest poem "Janusz Korczak's Letzt Gang" (Janusz Korczak's Last March).

During his last years Zeitlin influenced the American scene as columnist of the Yiddish daily "Morgen Journal," as Professor of Jewish Literature at the Jewish Theological Seminary, and as lecturer on literature and philosophy to adult audiences. But he also influenced the Israeli scene during his frequent visits and his writings in Hebrew. His Hebrew dramatic poem "Bein Ha'esh Vehayesha" (Between the Fire and the Deliverance, 1957) won him the Ussishkin Prize.

On October 1, Zeitlin was buried in the Mount of Olives Cemetery in Jerusalem.

Hasidism from the outside

HASIDIC PRAYER by Louis Jacobs. London, Routledge and Kegan Paul. IX+195 pp. £3.

Alan Unterman

RABBI DR. LOUIS JACOBS is best known to the English-speaking world as a controversial theologian with non-traditional views about the Bible and revelation. It is in this role that he has produced such books as "We Have Reason to Believe," "Jewish Values," and "Principles of the Jewish Faith." Yet it is unlikely that his reputation as a theologian will survive the memory of the "Jacob Affair," the theological scandal which shook British Jewry some years ago. His ideas are too often second-hand and, though expressed clearly and distinctly, lack depth. What he has to say is prosaic compared to the writings of an Abraham Joshua Heschel or a Mordecai M. Kaplan, not to mention a Martin Buber or a Franz Rosenzweig.

Side by side with his theological

writings which have challenged the Anglo-Jewish Establishment, Rabbi Jacobs has produced a series of works of a very different kind. These are his studies and translations in the field of Jewish mysticism and Hasidism, "The Palm Tree of Deborah," "Tract on Ecstasy," "Seeker of Unity," which constitute a genuine contribution to Jewish scholarship in a much-neglected field. His latest book, "Hasidic Prayer," is arguably his most impressive, and covers never touched upon before in English, or Hebrew, or that matter, outside of learned journals.

In his Preface, Rabbi Jacobs states: "I am not a Hasid and have tried to see Hasidism from the outside, with a degree of affection for this fascinating movement but with an attempt to be objective and unbiased one way or the other."

It is this statement which sums up both the strengths and weaknesses of what is in general a very fine book. On the one hand Rabbi Jacobs presents us with a well-researched introduction to Hasidic theology, attitudes, and practices associated with prayer. On the other hand he fails to convey, except marginally, the ecstatic dimension of "Hasidic prayer," he begins and ends totally on the outside. He is telling us about a dead movement; he is writing the history of a distant phenomenon seen from afar. The account is "objective and unbiased," but it lacks the perspective of commitment, the insight of the man who asks himself the question "What is this saying for me, for us, here and now?"



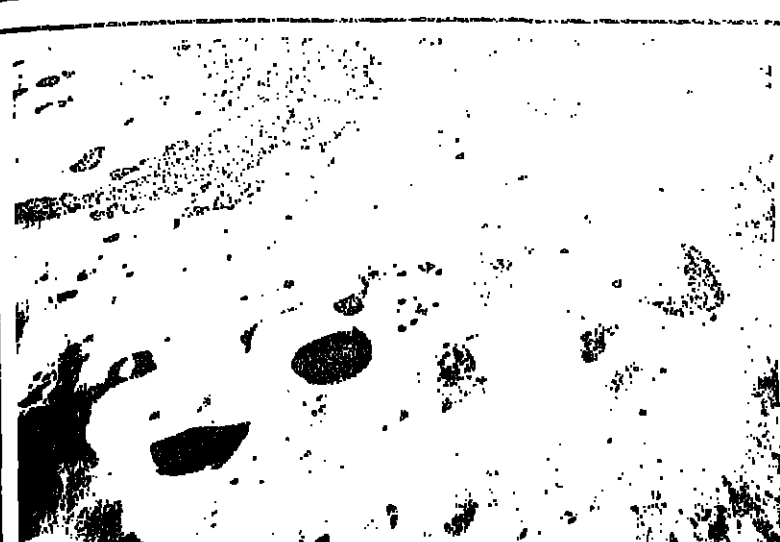
If "Hasidic Prayer" is to be viewed as a work of pure scholarship, then it is undoubtedly a success, and has opened up several new areas in the academic study of Hasidism. (It has not, however, had the last word even in areas which are well explored.) But it is clear that Rabbi Jacobs does not intend his work primarily for academic scholars; he spends too much time explaining points of an elementary nature for that to be the case. We must therefore assume the work to

be an interpretive introduction for the lay reader, and here it is by no means an unqualified success. Nearly half the book consists of quotations from Hasidic, and anti-Hasidic, works which speak in a language that obviously cries out to be re-mythologized. Though Rabbi Jacobs explains the background to the mystical terminology "Other Side," "shells," "holy sparks," "broken vessels," "yihud (unification)," "zivung (copulation)," etc., the reader rarely catches a glimpse of what on earth the great, and undoubtedly profound, Hasidic masters were trying to say. No bridge has been built in this book between their religious experience and understanding of prayer and ours. We are not provided with a genuine key to their language (because Rabbi Jacobs is either unable or unwilling to present us with one), all we get is an academic gloss.

The modern Jew is surely entitled to ask for more than a purely historical presentation of his past. A member of the New London synagogue, where Rabbi Jacobs is the much-revered spiritual leader, might well ask how he is to relate the calculated decorum and reserve of that synagogue to the fire, however incomprehensible, which so obviously burns in the words quoted on every page of this book. We have come to expect academic scholars of Judaism to play certain limited roles. Thus we are prepared to accept that Professor Gerhard Scholem should be the "accountant" of Jewish mysticism, the man who knows all and tells all about the state of the mystical account books with-

out ever denying in the hard cash of mysticism itself. From someone like Rabbi Jacobs one expects more than an unqualified success. Nearly half the book consists of quotations from Hasidic, and anti-Hasidic, works which speak in a language that obviously cries out to be re-mythologized. Though Rabbi Jacobs explains the background to the mystical terminology "Other Side," "shells," "holy sparks," "broken vessels," "yihud (unification)," "zivung (copulation)," etc., the reader rarely catches a glimpse of what on earth the great, and undoubtedly profound, Hasidic masters were trying to say. No bridge has been built in this book between their religious experience and understanding of prayer and ours. We are not provided with a genuine key to their language (because Rabbi Jacobs is either unable or unwilling to present us with one), all we get is an academic gloss.

ONE OF THE FEW GENUINE attempts to reinterpret Hasidism theologically was made by a non-practising Jew, Martin Buber. It is now generally agreed that Buber's attempt was not academically accurate enough, and that he did not give the Jewish content a sufficiently important place. However, something of the spirit of Hasidism permeates Buber's writings. Rabbi Jacobs' new work is academically respectable, and is written by a committed Jew. All that is lacking is the Hasidic dimension. This dimension of meaningful theological reinterpretation we must still await from the pen of Rabbi Jacobs, or, failing that, from the pen of someone else who feels called to speak to our desperately schizoid religious condition.



CESSATION / Steve Taite

IN THE BEGINNING God created the heavens and the earth...
...In the beginning of the end Man polluted the air and destroyed the beauty of the earth. And he contaminated the waters and failed to distinguish between the good and the bad. And he called the good by many names and he called the bad war, yet he knew not that much of the good was bad. And Man ruled by the bad and forgot the good, and there was morning and evening on the first day.

And Man divided between the firmament above the water and the firmament below. And he distinguished between the smog and the radiation. And Man distinguished between the colours, and he called the white good and all the others bad. And he looked at what he had done and he was pleased. And there was morning and there was evening on the second day.

And Man divided the land that had once been gathered together in one place. And Man said: "Let all the grass cease to grow and all herbs cease to yield their seed. And trees shall bear no fruit and all the beauty shall vanish from upon the face of the earth." And it was so. And there was morning and there was evening on the third day.

And Man destroyed the signs of the seasons and of the days and of the years. And even the two great lights could not penetrate the atmosphere of the earth. And Man made new lights and he found new means of heat and of sustenance. And there was morning and evening on the fourth day.

And Man said: "Let no beast live on the land, nor any sea monsters in the oceans, or flying creatures in the skies. And it was so. And the creatures of the earth multiplied not. And Man created new monsters of metal and he called them machines. And there was morning and evening on the fifth day.

And man made for himself tools of destruction. And he utilized these new creations. And Man killed Man. And blood was plentiful upon the face of the earth, and radiation covered the continents. And Man destroyed himself and darkness covered the earth on the morning and on the evening of the sixth day.

And on the seventh day there was no morning and no evening. And God did not rest. And God destroyed the heavens and the earth. And God learnt from His mistake, and ceased to create. And God ruled the universe. And there was no Man.

Three games in one

PRECISION BRIDGE: by Eric Jannersten with English version by Rhoda Barrow Lederer. London, George Allen & Unwin Ltd. 224 pp. £1.95

George E. Levinrew

ERIC CULBERTSON was the theoretician who made bridge popular. Charles Goren is the analyst who has built world-wide understanding on the foundation laid by Culbertson. And now Precision as introduced by G.O. Wolf has swept through the bridge world. Goren wrote the first major treatise on Precision. Leading bridge players have adopted it, developed it, and achieved outstanding successes with it. Eric Jannersten of Sweden presents new vistas which serve to advance the language of bridge bidding to a level never before achieved.

Maury Stamp of our Israeli team has said that bridge is three games in one: bidding, playing the dummy, and defence. Precision is concerned only with bidding and enables the players to make accurate inferences about what may be achieved. Bidding requires that a partnership, within the limits of only 18 cards in each hand and a language of only 38 statements, describe the power and potentialities of a deal. Precision.

The 38 statements are essentially steps of a ladder. Players try to place the final bid at the appropriate level for their cards and thereby achieve the highest possible point award.

Precision bidding above all does two things: it announces the character and strength of a hand, and it requests detailed information from partner. For example, the first or opening bid indicates the limits of the hand. In some situations one's first rebid may ask partner to describe the high cards and length in a specific suit. In other situations an asking bid may request information about the strength of a specific suit and the number of Aces and Kings held by partner. Jannersten's book is outstanding in presenting clearly and concretely this language with its many ramifications.

In my opinion, Precision requires a good basic skill in standard methods. Even experienced players, having read and reread the text several times, need coaching and much preliminary playing if they are to learn Precision.

I have one major criticism of the Jannersten book. It is very poorly bound, and I hope that the inevitable reprints and revisions will correct this defect. Apart from this reservation, Jannersten's book is the must for those who wish to master the power and potentialities of a deal. Precision.

Experiments for science teaching

THE "SOURCE BOOK for Science Teaching" published by Unesco is a world-wide bestseller, with almost one million copies sold in 30 languages and much higher figures expected with the publication soon of a revised English edition.

Apart from the major European languages, the "Source Book" has been translated among others, into Hebrew, Arabic, Korean, Sinhalese, Vietnamese and seven Indian languages. The original English version alone has gone through 25 printings.

In 1949 a small volume, "Suggestions for Science Teachers in Devastated Countries," was written for Unesco by J.P. Stephenson, Senior Science Master at the City of London School. Useful in European countries with strong traditions of science teaching, it has been an especially great success in regions where there was little or no equipment for practical science teaching.

The book was considerably expanded in 1966 and a new version issued with developing nations in mind. (Of the numerous translations, all, except the French, were done by the countries themselves). Surprisingly, the book chalked up its biggest sales in the U.S.

In its latest revision most of the material has been contributed by science teachers from across the world. Much of the material came in letters to Unesco Headquarters in Paris, but the final revision was coordinated at the Science Teaching Centre of the University of Maryland.

The core of the "Source Book" are its abundantly illustrated instructions for 700 experiments, with suggestions for making or obtaining the necessary equipment. For example: combs to create static electricity may be found in the home; fuses for the study of electric circuits, in the auto repair shop; beeswax for comparing the specific heat of metals (measured by how much beeswax a heated metal melts), in the food market; and ping-pong balls, used in the study of air streams, in a sports shop.

Alimed at grades six to nine (roughly the 12-15 age group), the book teaches the fundamental unity of all science rather than its division into biology, chemistry, physics and other disciplines.

(Unesco Features)

Readers' Literary Letters

Uncle Jake

To The Jerusalem Post Literary Editor Sir, — I have considered myself "conservative," if that means appreciating traditional values. However, I find myself in agreement with all the "items" mentioned in Geoffrey Wigoder's review, "Nonpersons and the Uncle Jake Syndrome" (your issue of Nov.18) as things which "turn the Radical off." Does that mean that Jews and Jewish leadership in the West have strayed from tradition, either by their own fault, or due to outside pressures? Is one a radical if he is against any establishment, even if that establishment is immoral, amoral, etc.? MARTIN S. HOWARD
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הכזמן הנכון



SNOWS OF HERMON

THE SOLDIERS encamped here at the ski-slope on Mount Hermon are fortunate in having the new American heated tents. The patent is simple enough — a paraffin stove with a chimney emerging through a hole in the top of the tent — but they work wonderfully well and the men say they can sleep in them in their singlets and trunks. These tents are not yet much in evidence elsewhere on the Golan. Higher up the Hermon, at the Israeli fortified position which was overrun by the Syrians on the first day of the war, the Defence Ministry is installing an advanced system of heating and air-conditioning for the underground bunkers which comprise the fortress. A similar though less elaborate heating and air system that existed there before the war was wrecked by the Syrians, who held the position for two weeks.

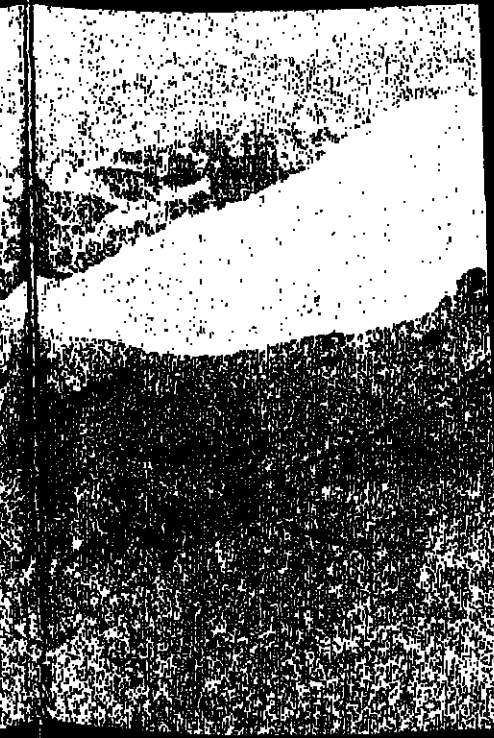
The other pictures were taken on the "Syrian Hermon" —

strongholds which Israeli forces took from the Syrians in the last days of the war. Here conditions are much harsher, with snow falling almost nightly upon the bunkers and trenches.

Until this week, the troops stationed here ate only cold combat rations, but now rudimentary cooking facilities have been provided. There is still no heating in these positions, although the army has promised that stoves will be installed shortly.

Provisioning these positions is done by helicopter or tracked vehicles only, since there is no approach road for regular transport.

The men stationed here have by now all been supplied with heavy winter equipment, especially padded snow-suits and water-proof boots. Elsewhere in the Golan, where snow is infrequent and night temperatures are usually slightly above freezing, there are still shortages of some winter equipment. (Photos: I.P.P.A.)



IF MORE of the "key men" in industry were women, many plants (especially those whose production workers are mainly female) could have functioned better during this emergency period.

Zohar Karti — chief of the Women's Employment Section in the Ministry of Labour — thinks this is one of the lessons to be learned from this emergency.

"Of course, I'm realistic. I don't really think many women could be persuaded to become maintenance workers and I know very well that if a plant's mechanic is called up, the whole production line will be paralyzed as soon as the first machinery breakdown occurs. But there were bottlenecks which could have been avoided if more women held administrative posts and senior jobs in production. During the war, because most of the managers and foremen are men, you had a situation where production workers were on duty without anyone to organize their work."

Since the Hagana men have been discharged, Mrs. Karti explained, the situation is improving, because many senior managerial workers are middle-aged. However, she added, this does not mean that women should not be trained for more responsible jobs, which they could fill during "normal" times as well as in emergencies.

Before the war, courses were organized to train women textile workers for jobs as foremen. Until now, women workers had very limited advancement opportunities and this is what Mrs. Karti's department wished to change.

"We chose textiles because we wanted to start with something at which we knew we could succeed. The four courses we gave before the war were very successful, but it was hard to persuade plants to send women and even harder to persuade the women to come to class after working hours. This was a convincing us, though, that the courses must continue and that women in other fields must also be trained as forewomen, as well as for higher-level jobs."

Mrs. Karti's department came into being in 1970, as a result of needs arising after the Six Day War.

"Then, we were in a situation similar to the present one. There

Woman's place in wartime



Lea Levavi

was, as there is now, a tremendous need for workers in munitions factories and women could be trained to do these jobs. There were two problems: convincing married women to work (which means, among other things, providing day-care for pre-school children and a longer school day for older children) and getting women to go into metal work."

Mrs. Karti, who had previously handled general personnel work in the Labour Ministry, approached the Minister in 1968 and asked to be allowed to try to bring more women into the labour force. Since she started in this work three years ago, her section has helped build day nurseries and

for reduced working hours, child care, etc., until our eating patterns change: as long as our main meal is at midday, women will stay home in the morning to prepare the family meal.

THOUGH INDUSTRY is gradually returning to more normal work patterns, Mrs. Karti explained, the services are not; and women who work in service occupations, like their male counterparts, face the possibility of unemployment. "The hotel trade is virtually paralyzed at the moment. Also, a lawyer who used to have three secretaries in his office may now find one sufficient and the other two will be without work. There are women who do work at home — such as sewing curtains for decorators — for which there is now no demand.

"We would like to get these women to go into the metal trades, to help pick or package citrus fruit or in some rare cases — maybe even to work in some aspects of trucking. These, after all, are the bottlenecks in the economy at the moment. But in a country like ours, people can't be forced, and not everyone can be persuaded. A lot will depend, of course, on how long the emergency lasts. An office girl who is unemployed at the moment may not be prepared to take a different kind of job; but if she finds herself out of work for a protracted period, she may change her mind."

MANY WOMEN felt frustrated at their inability to find ways to help during the emergency. Such feelings prompted a recent symposium on the status of women in wartime, held last week by the Tel Aviv Working Mothers' Association (*Irgun Imahot Ovdot*).

Most of the speakers, both on the panel and from the floor, complained that women were not given the necessary vocational training to enable them to take men's places in emergencies, either fixing a machine in a plant or fixing a faucet at home.

Dorit Elan Stark, a lecturer in sociology and the moderator of the symposium, said:

"Take transportation for example. There are very few women who have licences to drive buses or trucks. But even those few who have aren't called upon, because the people who make the decisions prefer to take 18-year-

old boys — who everyone agrees are the greatest accident risks — rather than women. There has to be a change in education and in the mass media, a cultural revolution. Women have to be trained differently and must be given a different image of themselves. Men must also learn to look at us in a new light."

A speaker who works with Russian immigrants said that immigrant women from Georgia, Bukhara and other more Oriental areas of the Soviet Union were the first to volunteer to work in military industries during the war. Their husbands did not volunteer.

THIS WAS the only reference to factory work at the symposium, but later, I asked several friends who would normally not consider factory employment — whether they would be willing to work in industry during the emergency if they were laid off from their present jobs. The following is hardly representative, but merely two more views:

Miriam, a native-born secretary in her early 30s and the mother of a seven-year-old child, told me: "In our office, things are dead. When the war first started I had some vague thoughts about taking leave without pay and trying to do something more important. But of course I didn't do it. I tried to find volunteer work after working hours but I couldn't, and besides, it would have been hard because my husband was called up and someone would have had to babysit. If I got laid off, I'd probably stay home until my boss calls me back or until I can find another secretarial job. Perhaps I would work in industry if I could find something which would really give me the feeling of helping the country. But I don't have any factory skills, and I don't know what I could do that wouldn't be terribly boring."

Yehudit, a public relations girl originally from England, who immigrated to Israel five years ago:

"This is a horrible thing for me to say, but my work has seemed terribly meaningless and trivial since the war started. I wish I could do something more important — spreading Israel's message abroad or something. I really do want to do something — but I couldn't picture myself

greater mutual respect between cyclists and motorists. Cyclists complain that motorists do not grant them right of way, while motorists criticize cyclists for disobeying traffic laws and often neglecting the basic required accessories for night-riding, namely a headlight and a reflector.

The Association of Parents of Road Accident Victims looks with favour on the increased use of bicycles as an alternative to motor vehicles — but with the proviso that the authorities set aside special lanes for bicycles along city streets and the highways leading from suburban areas into the cities. The association also proposes the reduction of bicycle prices through the dropping of import duties (now about 100 per cent) and purchase tax (IL21 per local bicycle, from which new immigrants are exempt). A memorandum on the subject was sent last month to Transport Minister Shimon Peres.

One sign of the times in the bicycle marketplace is the recent appearance of some Russian-made machines brought into the country by immigrants and sold for ready cash. While these can be purchased as cheaply as IL200 or less, buyers should beware: as with Russian tanks, spare parts may be hard to obtain.

"Memorah" is the only insurance company prepared to cover bicycles. The rate for a new machine, valued at IL400-500 is IL7.80 per annum, covering theft and third party insurance. For used bikes the premium is IL43.50.

The Israel Police neither encourage nor discourage the increased use of bicycles. Sgan-Nitzav Bozmi told me that bicycles "need not be a danger" provided traffic laws are observed. What is needed, most people agree, is

Looking for a bicycle is no sure guarantee against theft, many people have found. Sometimes a thief will go around with a truck at night and steal bicycles from the entrance halls of buildings. Bike owners often find that accessories are stolen from their machines or that children tamper with their bikes.

It is possible to insure bicycles, both against theft and for "third party" risk (against injury to another person).

The Israel Police neither encourage nor discourage the increased use of bicycles. Sgan-Nitzav Bozmi told me that bicycles "need not be a danger" provided traffic laws are observed. What is needed, most people agree, is

WITH CARELESS DAYS starting next week, some of us may consider imitating the Dutch and getting around by bicycle. In Holland, of course, virtually everyone owns a bicycle. Here it is not so simple. There are no central statistics on bicycle ownership in Israel. Bikes are supposed to be registered annually with the local authorities, but this is not fully enforced. School pupils account for the bulk of bike ownership.

In the more rural and less hilly parts of Israel, bicycles are quite popular. "We're a five bicycle family," says a friend of mine at Kfar Blalik, the moshav adjacent to Kiryat Blalik just north of Haifa. "I do all my shopping by bike, and nearly every shop in Blalik has a bicycle rack in front of it." There is a bicycle path all along the highway from Haifa to Nahariya.

Nahariya is probably the bicycle centre of Israel. My colleague Hadassah Bal Eitam, herself a cyclist, estimates that "every household has retained at least one bicycle from its less affluent days." Mothers takes their children to nursery school on kiddie-seats, older children pedal to school, and elderly yekke ladies looking like Queen Victoria wheel around on their errands.

In the big cities, cycling is more of a problem. In Jerusalem, it is complicated by the hills and the harsh winters. In Tel Aviv many people consider cycling suicidal. Still, there are some who risk it. There is the affluent businessman who drives to town every day in

Going Dutch

his big car parks it outside the Mann Auditorium, takes a bike out of the boot and pedals down Rothschild Boulevard to his office near the Shaalom Tower. I know a Tel Aviv couple who have been cycling around the city for some 40 years. "The traffic grew up around me, so I got used to it gradually," the wife tells me. She uses her bike to go to work,

and to go shopping in the Carmel Market. If you don't cycle, but would like to, the first thing, of course, is to get a bicycle. So far as I can discover, there is no bicycle rental in Israel. You can, however, pick up second-hand bikes at repair shops for something in the vicinity of IL100 to IL200. These are apt to be rather old models, for, as with their cars, Israelis have a tendency to run their

bicycles into the ground before trading them in. A new bicycle costs somewhere between IL400 and IL500 for a locally-made or locally-assembled model, and IL600 and up for the best-known foreign makes (Raleigh, Peugeot, etc.). There are three major manufacturers of bicycles in Israel — Dahar in Tel Aviv, Harash Ofan of Petah Tikva, and Israel Cycle Manufacturers (I.C.M.) of Kibbutz Tsora, near Beit Shמש. The bicycle frames made in Israel are the conventional types — that is to say, they are not folding bikes.

MR. AMI SHURUK of Dahar tells me that the overall quality of new bicycles on the Israeli market is high, because the Ministry of Transport requires Standards Institute tests before bicycles and bicycle parts can be imported. Dahar makes the frames for its conventional bikes, but imports the "other" parts. It also imports and assembles the Bauer folding bicycle. This style is practical for flat-dwellers who want to carry their bikes upstairs for safety, and for people who want to transport them in cars. On the other hand, the folding bicycle is lower priced, but the municipalities regulate other matters concerning

types and travels more slowly with greater pedalling effort. In the folding style, there is no difference between a man's and a woman's bicycle.

The life of a bicycle is almost unlimited if it is well cared for, according to Ami Shuruk. Unlike motor vehicles, there are few parts which can go wrong. Fixing a flat tyre at a repair shop costs only a couple of pounds, and even a new tyre runs to only about IL18. Similarly, a bicycle licence is cheap — IL3 a year in Tel Aviv and even less in some of the small towns. Motorized bicycles can be operated from the age of 16.

I.C.M. make both conventional bikes and the motorized Tilon, popularly known as a foot-toos. Its manager, Ehud Schatzberg, feels it is absurd that motorbikes should be subject to the "careless day" rule. A foot-toos, he says, does 45 to 50 kilometres on a litre of petrol, compared to about eight for a car. The Ministry of Transport spokesman, however, told me that all motor vehicles, large or small, are subject to the same one-day-a-week ban on a solidarity principle. A Tilon retails for IL2,200.

BICYCLES are subject to all the traffic regulations for motor vehicles, including, of course, the rule that they must travel in the road and not on the pavement. The police are empowered to enforce traffic regulations against cyclists, while the municipalities regulate other matters concerning

bicycles, such as registration and parking restrictions. Most schools have bicycle racks for pupils but not enough government offices and other public buildings have parking racks, in the opinion of bike-riders.

Bicycle theft is a major problem. In 1972, according to the Israel Police Annual Report, 4,817 bicycles were stolen, and the detection rate was a low 4.8 per cent. Unlike stolen cars, which are generally recovered, most stolen bikes are never restored to their owners. It is exceedingly difficult to detect a stolen bicycle, says National Police spokesman Sgan-Nitzav Bozmi. Even if the bicycle has an engraved serial number and a licence plate, it is relatively easy for the thief to disguise a bike and pass it off as his own.

Looking for a bicycle is no sure guarantee against theft, many people have found. Sometimes a thief will go around with a truck at night and steal bicycles from the entrance halls of buildings. Bike owners often find that accessories are stolen from their machines or that children tamper with their bikes.

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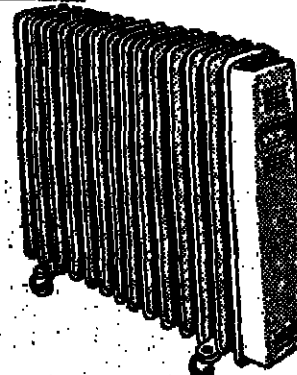
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The Director of Antiquities herewith reminds the public in general and dealers in antiquities in particular that, pursuant to an amendment to the Antiquities Ordinance was published, providing, inter alia, as follows:

"NO PERSON SHALL SELL OR TRANSFER AN ANTIQUITY TO ANYBODY WHO IS NOT AN ISRAELI RESIDENT, UNLESS THE SELLER OR THE TRANSFEROR IS IN POSSESSION OF AN APPROPRIATE LICENCE FROM THE DIRECTOR."

The Director also wishes to remind all dealers in antiquities that the regulation which requires the dealer to maintain an inventory as detailed by the Antiquities Rules has now been given additional force by being incorporated in the Law itself. Any dealer who fails to maintain an inventory as required is liable to imprisonment for one year or a fine of IL50,000.

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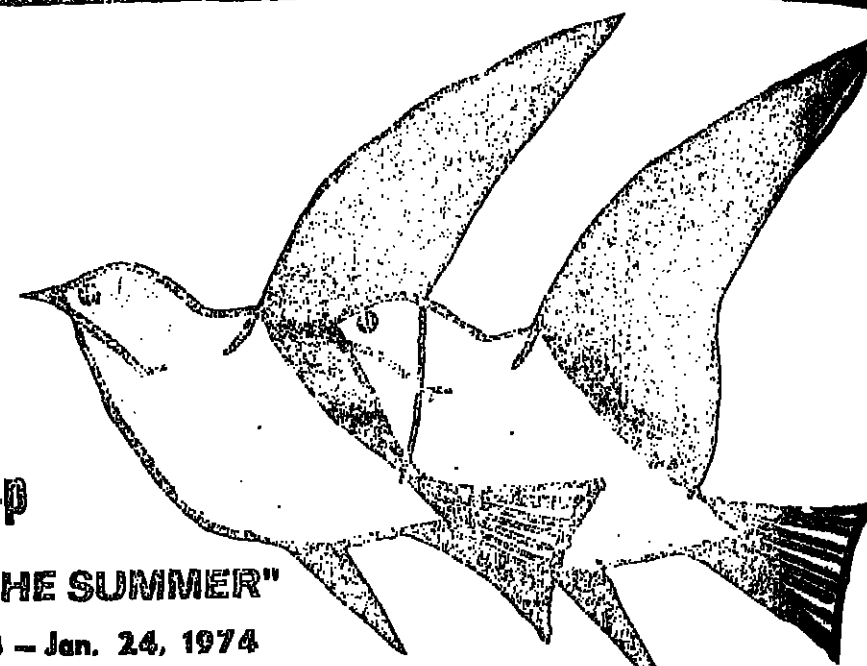
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FROM STRENGTH TO STRENGTH WITH THE ALMIGHTY!

ישראל בטח בה'

For a small moment have I
forsaken thee; but with great
mercy will I gather thee.
Isaiah, 54

During a distraction, when the enemy's preparations were not correctly assessed, on Yom Kippur we were subjected to a heavy surprise attack on the Golan Heights and at the Suez Canal. Despite the unusual strength of the enemy and the broad political support he received, he did not achieve his objective. With the help of the Almighty, the Jewish defence army defeated him, striking him hard.

THERE IS NO JUSTIFICATION FOR THE DEPRESSION NOW AFFECTING MANY PEOPLE. FOR WE HAVE SEEN MANY TIMES THAT THE ALMIGHTY IS IN ZION AND WILL NOT ABANDON HIS PEOPLE; HE WILL NOT FORSAKE WHAT IS HIS.

The war did begin with a serious setback. But just as all our victories were unnatural, so this time our failure was unnatural. This failure was no doubt to remind us that we had not made the required contribution from the miracles from which we had benefited up to now, and to mend our ways and return to the Almighty and to our Torah.

The depression among some sections of the public has its origins in leftist and Chassidic circles, which are sowing confusion and discouragement among the members of the public. These circles are completely barren of any Jewish faith, and view events in the light of criteria which are in contradiction to the Torah-historical truth that WE ARE NOT AS OTHER PEOPLES.

Let us shake off the outlook of the Chassidic and leftist "progressives," which is the source of all evil affecting our people. Let us strengthen ourselves in our faith, follow after our Jewish consciousness, and look in hope and with good courage to the future.

"For my salvation is near to come, and my righteousness to be revealed." Isaiah, 56, 1
There is no security without faith.
Put your trust in the people with faith.

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FRIDAY, DECEMBER 14, 1973

ON THE FASHION FRONT

Catherine Rosenheimer

FASHION MAY SOUND like a singularly inappropriate topic during wartime, but frivolous aspects aside, it is a serious aspect in the export field. Local manufacturers have kept the Israeli fashion flag flying despite the war and, thanks to their superhuman efforts, the continuing export campaign has carried on virtually uninterrupted since October 6.

On October 7, the full contingent of 12 ready-to-wear manufacturers scheduled to show their collections at the Fashion Week in Munich all reported for duty. Business was admittedly slack on opening day, reports Atara Ronel of the Fairs and Exhibitions Company; buyers steered clear of the Israeli pavilion, wary of placing orders. But things soon picked up, and the week wound up with a total of \$500,000-worth of on-the-spot orders for Israeli fashion merchandise, a notable increase over last year's figure.

Equally up to schedule were the eight firms showing at the Ready-to-Wear fashion fair in Paris: Beged Or, Rikma, Gottex, Gideon Oserov, Yvonne Adler, Israel Rosen, Ben and Alad were all at the Porte de Versailles exhibition halls in full force. Lea Gottlieb of Gottex reported a warm reception for the new collection "and exceptionally good sales to French buyers."

"Now more than ever it is vital that all orders should go out on time, if we are to maintain the custom and confidence of our clients," says Roy Ben Joseph, of Rikma. Commandable efforts at the Tel Aviv factory resulted in on-schedule despatch of the \$34,800-worth of orders that were due to go out in October. Roy spent the first few days of the war paying house to house visits to persuade her sewing girls to come to work as usual.

"The problem was more with nervous mothers than the girls themselves; many came from as far away as Ramle, so we had to special transportation. It took some organizing, but now each of our 20 girls is working magnificently, coping not only with regular work but also filling in for the men away in the army — packers, storekeepers and production managers. The spirit everywhere is wonderful and every employee has willingly put in overtime hours since the war started." Apart from workers in the factory, Rikma employs 36 Arab women in a workshop in Gaza. Production ground to a halt there for the first two weeks of the war, but the situation gradually improved and by Monday the girls were back to normal.

Aided 80 per cent of who are workers are women living in the neighbourhood of the Petah Tikva factory, report that production is completely normal.

"We were fortunate in being well ahead at the beginning of October, with few orders left to complete," says Avner Zentner, and, interestingly enough, Rashi "We have been delivering export consignments to Lod ourselves, in private cars. Orders from regular clients continue to come in the telez daily and we have sent a delegation to King Heza-



A Gottex model from the collection shown in Paris.

good stocks of imported raw materials so we can certainly cope, at least for the time being." At Gottex, despite the fact that many key workers have been called up, delivery time of 120 days is being maintained on all orders. "In one respect we are fortunate," says Lea Gottlieb. "Many of our male employees are recent immigrants from the U.S.S.R., not yet liable for call-up. They and the women have been making all-out efforts, starting work at six o'clock each morning."

PERHAPS THE PRIZE for resourcefulness in the fashion industry should go to Beged Or's ingenious boss, Leslie Fulop. His production problems are considerably more acute than those of Tel Aviv based companies: Beged Or headquarters is in Migdal Haemek, which suffered heavily from Syrian shelling, and women are still reluctant to leave their families and go out to work.

Fulop's solution? "We've opened up a kindergarten for dozens of children in the huge basement shelter of the factory. We've taken on seven kindergarten teachers and have bought IL2,000-worth of toys and equipment. This way, practically all the women with small children can come to work without worrying. The atmosphere in the factory is unique: kids everywhere, watching in fascination how their mothers work, getting up to all kinds of mischief, cheering us all on."

Of the Paris Ready-to-Wear show Leslie Fulop says: "The Americans fell round our necks, thrilled to see us there. The French were less enthusiastic."

Special attraction on the Beged Or stand was house model Varda Dan, wife of 'Ma'ariv' war correspondent Uri Dan. She displayed not only the hottest in leather-wear fashions, but also photos taken by her husband on the west bank of the Suez Canal. "It was perfectly clear which attracted the greater interest amongst the buyers," jokes Fulop, "but there was nothing wrong with the orders they placed either!"

TORA AND FLORA L.I. Rabinowitz

The spice of life

Portion of the Week. Gen. 37, 1-40, 25.

JOSEPH WAS sold by his brethren to a caravan of passing Ishmaelites, who were carrying various spices from Gilead to Egypt. Among them was one called *nechoi* (37, 25). Generally speaking, two different interpretations are given of this word. One of them makes it apply to a specific spice; the other makes it a generic name for spices as a whole. And, interestingly enough, Rashi gives both meanings.

THE ANSWER is simple. It is impossible to exaggerate the fantastic value of Oriental spices in ancient times. When, in 408 C.E., Alaric the Hun sacked Rome, he demanded, inter alia, 3,000 lb. of pepper as part of the ransom, and it is a historical fact that the stimulus behind the determination of the Portuguese explorers to find a sea route to India was the possibility of cashing in on this lucrative trade. The immense value of spices is clearly indicated in the Bible. Among the gifts which the Queen of Sheba brought to King Solomon were, in that order, "spices and very much gold and precious stones" (1 Kings, 10:2); the order given with regard to Hezekiah is "silver, gold, spices and precious ointment," and it is the spices, and not the silver and gold, which determine the name of the treasure house.

A hole in the curtain

EPHRAIM KISHON has had a long career in the Israeli theatre, as manager, director, and, of course, playwright (a new comedy of his is in the works at Habimah). Like all theatre people, he has had his ups and downs, his successes and failures. He has not always fared well at the hands of the critics, but 12 years ago "Haketuba" did save the Ohel from immediate demise and even gave the moribund company a short spell of prosperity.

In the course of his long career, Kishon has amassed a wealth of experience and has developed a shrewd eye for talent. One of them is a dislike of critics, especially playwrights who on the whole enjoy more popularity than critical success; another of his dislikes is actors with inflated egos.

His recently published "A Hole in the Curtain" is a collection of amusing pieces representing a lifetime of backstage experience distilled through the author's prejudices. One of the recurring characters in the book is a creation who bears a close resemblance to one of the real-life veterans of the profession; another is Yarden Podemnitzky, who reminded me

of professional solidarity. The opening night of a one-man show by Shlomo Emmanuelli is attended by everybody in show business in fervent expectation of a flop. It is rumoured around town that the profits of his last show, Emmanuelli bought the hill-top, a few forests, a zoo in the centre of Tel Aviv, and all the shares of Volkswagen, but who is jealous?

Emmanuelli's current show consists of songs and monologues, and after each number whispered remarks are exchanged: beneath criticism, thank God; what a wonderful disaster; the fellow is finished. Several years ago Kishon wrote a play entitled "Pull Out the Plug, the Water is Boiling," which was a wholesale condemnation of what the author considered "modern" art. It was in turn condemned by all the Kunsts, and, if I recall correctly, the public showed no great enthusiasm either. Now in a piece entitled "The Mafia works well," the modern theatre, which he sees as a plot cooked up by the world union of Kunsts, joining forces, they decided to build a new theatre on the ruins of the old, and so far have been quite successful: the destruction is proceeding not too badly.

The herd of spectators understood that a backward institution which hasn't changed since Aristophanes and Sophocles (it has changed, quite significantly, M.K.) must not remain static in this brilliant period of pop art and the public was thus carried away by the magic flute of the

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MUSIC / Yohanan Boehm

Time for concerts

"WAR-TIME" restrictions — and probably more to come to save light and fuel — have caused concerts to start at all sorts of times lately, upsetting people with orderly habits and a passion for regularity. A friend of mine insists he simply will not go to a concert at 7 p.m., come what may! Perhaps he would change his mind if he were to experience the rather "irregular" concert schedules in Europe — even prior to the energy crisis.

In Paris, one can go to a symphony concert at the Champs Elysees Theatre at 10 o'clock on Saturday morning; the Koncertgebouw Orchestra in Amsterdam plays for its subscribers on Sunday, at 2 p.m. (a really cruel time). Stuttgart has regular subscription symphony concerts at 11 a.m. on Sundays.

The starting time for opera in Germany depends on the length of the work being performed on any given evening. The decisive factor seems to be that a cultural event should end not later than 10 p.m. if possible.

Thus, in Munich, I attended Orff's "Carmina Burana" (plus a ballet on a Renaissance theme) at 7:30; in Berlin I had to rush to be in time for the beginning of "Aida" at the State Opera at 7 p.m., while Berlin raised its baton in front of the Berlin Philharmonic at precisely 8 p.m. "Don Carlos" at the Wurttemberg State Opera began at 7:30. "Così fan tutte" at 7:00 and for "Boris Godunov" things became really rough, with the curtain rising at 6 o'clock.

People get used to all sorts of things, so why not to different curtain times for cultural events? Our local opera company now has occasional performances at 5 or 6 o'clock; Tel Aviv orchestras come to Jerusalem to play at 7 or 7:30, because of the limited bus services, and we may see even more complicated three-tables before long.

As far as other concert en-



Alejandro Kahan, young Mexican conductor. (Carol Gootter)

THE REAL QUESTION is when is the best time for listening to music or watching performance? When one is tired after the day's drudgery and wants to relax, or be distracted by a stimulating experience, or when one is already relaxed and rested, as on a Saturday evening? Why does it seem preferable — to go straight from work to the concert hall, and then have a leisurely supper at 9:30 or 10 p.m., and discuss or think over what you've just heard and seen, or to rush home, eat hastily, change your clothes, try to get your beloved partner to get to the concert hall in time and end up in a state of exhaustion or annoyance hardly conducive to an evening's enjoyment?

It seems the custom of going out to supper after a performance is a Western habit, fostered by the existence in most cities of restaurants with an inviting atmosphere for extending the evening's pleasure. In Israel, people are in such a hurry to get home that they haven't even the time to spare to give the performers a proper ovation.

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ments are concerned, however, we seem to come out ahead (financially, that is) for we don't have to give tips to everybody — wardrobe attendants, ushers, programme sellers — as is the case in Europe. Perhaps that is why everyone is so considerate, tolerant and polite that it is a joy

thod if you can't afford to have talent scouts continually on the road throughout Europe and the Americas. The most popular target for young artists trying to get on the platform here is Israel Broadcasting, which can offer a wide choice of programmes. "Unknowns" from abroad, who obviously cannot be asked to come here only for an audition, can be given recording sessions, and, if sufficiently impressive, can then be invited to appear before audiences at a later date.

A recent guest of this kind is Alejandro Kahan, a young con-

ductor from Mexico whose pianist brother, José, has played here several times. Alejandro has recorded two programmes with the Jerusalem Symphony Orchestra — one, with a work by Carlos Chavez; the other accompanying American soprano Irene Oliver. But until we have heard these on the air, it is too early to know whether we can agree with the claim of the Mexico City newspaper "Excelsior" that "Kahan possesses the temperament of Paganini and the finesse of Bruno Walter." It takes a lot to live up to a statement like that.

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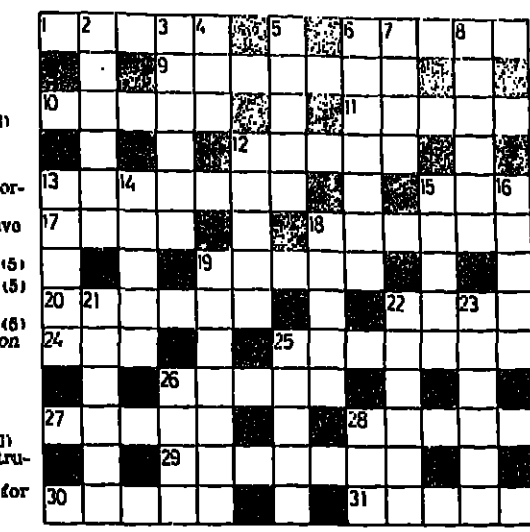
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TWO-IN-ONE CROSSWORD

Use the same diagram for either the Easy or the Cryptic puzzle.

EASY PUZZLE

ACROSS
1 Fruit (5)
2 Skinned (6)
3 Phreom (5)
4 Changed (7)
5 Gem (5)
6 Time (5)
7 Grating (5)
8 Strands (7)
9 Lair (3)
10 Rot working (5)
11 Long for (6)
12 Underpants (5)
13 Cheered (5)
14 Military assistance (4)
15 Make agitated (7)
16 Monks (5)
17 Guide (5)
18 Tried to hit a target (5)
19 Postal communications (7)
20 Ruckus (5)
21 Anecdotes (6)



DOWN
1 Skinned (6)
2 Grubs (6)
3 Old length (3)
4 Mocks (5)
5 Answers (7)
6 Object of worship (4)
7 More extensive (5)
8 Magnificent (5)
9 Watercourse (5)
10 Foid (5)
11 Finger or toe (5)
12 On no occasion (5)
13 Reside (5)
14 Bird (7)
15 Land (6)
16 Help (6)
17 Strike Out (5)
18 Musical instrument (5)
19 Dispose of for money (4)
20 Tunes (5)
21 Anecdotes (6)

WEDNESDAY'S Easy solution
ACROSS—1. Fruit, 5. Gem, 7. Grating, 8. Strands, 9. Lair, 10. Rot working, 11. Long for, 12. Underpants, 13. Cheered, 14. Military assistance, 15. Make agitated, 16. Monks, 17. Guide, 18. Tried to hit a target, 19. Postal communications, 20. Ruckus, 21. Anecdotes.
DOWN—1. Skinned, 2. Grubs, 3. Old length, 4. Mocks, 5. Answers, 6. Object of worship, 7. More extensive, 8. Magnificent, 9. Watercourse, 10. Foid, 11. Finger or toe, 12. On no occasion, 13. Reside, 14. Bird, 15. Land, 16. Help, 17. Strike Out, 18. Musical instrument, 19. Dispose of for money, 20. Tunes, 21. Anecdotes.

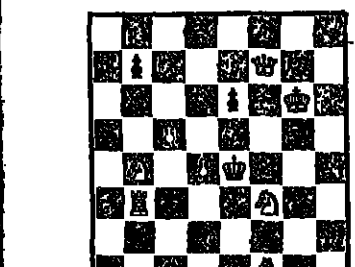
WEDNESDAY'S Cryptic solution
ACROSS—1. Local, 5. Sprat, 10. Leg-All, 11. Fun, 12. Uncle, 13. W-Antion, 15. Idea, 16. Hat, 17. Se-San-4, 18. Run, 19. Hume, 21. Betting, 22. Ripe, 23. Apt, 24. Decline, 25. Period, 26. Oct, 27. Spent, 28. Islands, 30. Star, 32. Nod, 33. Melee, 37. Over, 38. Trans, 39. Crown, 2. Metere, 3. Lord, 5. Arming, 6. Seams, 7. Super, 8. Hat, 12. Centred, 14. Run, 16. Faid, 17. Ruckus, 18. Bottom, 20. Opps, 21. Spire, 22. Adante, 24. Rotten, 25. Ill, 27. Rem, 28. Jinet, 30. Adder, 32. Item, 33. Not.

CRYPTIC PUZZLE
1 Character rapidly going round the bend (5)
2 No major, this officer (5)
3 Up-to-date hat to many a man (7)
4 Rush-making scrub (5)
5 Smack, though it may be a punch (5)
6 Slightly Australian like Teddy (5)
7 Outstanding feature of a trench warfare (7)
8 Fix with ticks, we hear (3)
9 Granny's little group (4)
10 Fish to attack the French (5)
11 Reason for a record number (5)
12 Go all hot and damp? (5)
13 Statesman (5)
14 Rhone bird (5)
15 Pretentious woman? (7)
16 Let it off for being a fool (5)
17 Craftsman at the wheel (5)
18 Has eyes but sees not (5)
19 Wounding words, maybe (5)
20 Like an exhausted generation (4)
21 In fact, definition, it's a verb (3)

SOLUTIONS TO TODAY'S PUZZLES ON MONDAY

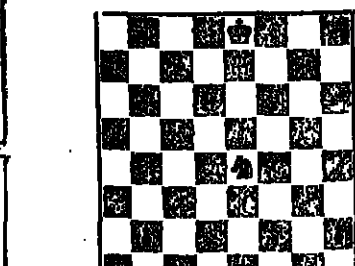
CHESS/Eliahu Shahaf

Problem No. 3467
D.M. WERTHEIMER, Haifa
1st Place, Reykjavik, Sweden, 1955
Specially Composed for
The Jerusalem Post



White to move.
K: Q7, Rb3; B: K14, K15; P: K1, P7, P8, ed. (4)
White mates in two (2x)

Problem No. 3468
S. BERNHEIM, Tel Aviv
"Thomas 61", 1955



White to play and win.
K: Q7, Rb3; B: K14, K15; P: K1, P7, P8, ed. (4)

White to play and win.

DAVID ROBERT WERTHEIMER of Haifa and Dr. SAUL YERUSHALIMSKY of Rehovot, two of Israel's noted composers, recently celebrated their 70th birthday. Dr. W. is a pianist, and Dr. Y. is a composer. Dr. W. was born in Vienna in 1908. His first problem was published in 1925 and during the years 1925-40 he won three first prizes in matches with Sweden, Denmark and Switzerland. Dr. S. began his career in 1925 and during the years 1925-40 he won three first prizes in matches with Sweden, Denmark and Switzerland. Dr. S. began his career in 1925 and during the years 1925-40 he won three first prizes in matches with Sweden, Denmark and Switzerland.

WEDNESDAY: 06:05 Mozart: Overture "Don Giovanni"; Strauss: "The Blue Danube"; Beethoven: "Symphony No. 5"; Chopin: "Nocturne"; Debussy: "Clair de Lune"; Liszt: "Hungarian Rhapsody No. 2"; Tchaikovsky: "Symphony No. 4"; Prokofiev: "Symphony No. 1"; Shostakovich: "Symphony No. 1"; Elgar: "Pomp and Circumstance March No. 1"; Grieg: "Peer Gynt Suite No. 1"; Mahler: "Symphony No. 1"; Brahms: "Symphony No. 1"; Wagner: "Parsifal"; Strauss: "The Blue Danube"; Beethoven: "Symphony No. 5"; Chopin: "Nocturne"; Debussy: "Clair de Lune"; Liszt: "Hungarian Rhapsody No. 2"; Tchaikovsky: "Symphony No. 4"; Prokofiev: "Symphony No. 1"; Shostakovich: "Symphony No. 1"; Elgar: "Pomp and Circumstance March No. 1"; Grieg: "Peer Gynt Suite No. 1"; Mahler: "Symphony No. 1"; Brahms: "Symphony No. 1"; Wagner: "Parsifal"; Strauss: "The Blue Danube"; Beethoven: "Symphony No. 5"; Chopin: "Nocturne"; Debussy: "Clair de Lune"; Liszt: "Hungarian Rhapsody No. 2"; Tchaikovsky: "Symphony No. 4"; Prokofiev: "Symphony No. 1"; Shostakovich: "Symphony No. 1"; Elgar: "Pomp and Circumstance March No. 1"; Grieg: "Peer Gynt Suite No. 1"; Mahler: "Symphony No. 1"; Brahms: "Symphony No. 1"; Wagner: "Parsifal"; Strauss: "The Blue Danube"; Beethoven: "Symphony No. 5"; Chopin: "Nocturne"; Debussy: "Clair de Lune"; Liszt: "Hungarian Rhapsody No. 2"; Tchaikovsky: "Symphony No. 4"; Prokofiev: "Symphony No. 1"; Shostakovich: "Symphony No. 1"; Elgar: "Pomp and Circumstance March No. 1"; Grieg: "Peer Gynt Suite No. 1"; Mahler: "Symphony No. 1"; Brahms: "Symphony No. 1"; Wagner: "Parsifal"; Strauss: "The Blue Danube"; Beethoven: "Symphony No. 5"; Chopin: "Nocturne"; Debussy: "Clair de Lune"; Liszt: "Hungarian Rhapsody No. 2"; Tchaikovsky: "Symphony No. 4"; Prokofiev: "Symphony No. 1"; Shostakovich: "Symphony No. 1"; Elgar: "Pomp and Circumstance March No. 1"; Grieg: "Peer Gynt Suite No. 1"; Mahler: "Symphony No. 1"; Brahms: "Symphony No. 1"; Wagner: "Parsifal"; Strauss: "The Blue Danube"; Beethoven: "Symphony No. 5"; Chopin: "Nocturne"; Debussy: "Clair de Lune"; Liszt: "Hungarian Rhapsody No. 2"; Tchaikovsky: "Symphony No. 4"; Prokofiev: "Symphony No. 1"; Shostakovich: "Symphony No. 1"; Elgar: "Pomp and Circumstance March No. 1"; Grieg: "Peer Gynt Suite No. 1"; Mahler: "Symphony No. 1"; Brahms: "Symphony No. 1"; Wagner: "Parsifal"; Strauss: "The Blue Danube"; Beethoven: "Symphony No. 5"; Chopin: "Nocturne"; Debussy: "Clair de Lune"; Liszt: "Hungarian Rhapsody No. 2"; Tchaikovsky: "Symphony No. 4"; Prokofiev: "Symphony No. 1"; Shostakovich: "Symphony No. 1"; Elgar: "Pomp and Circumstance March No. 1"; Grieg: "Peer Gynt Suite No. 1"; Mahler: "Symphony No. 1"; Brahms: "Symphony No. 1"; Wagner: "Parsifal"; Strauss: "The Blue Danube"; Beethoven: "Symphony No. 5"; Chopin: "Nocturne"; Debussy: "Clair de Lune"; Liszt: "Hungarian Rhapsody No. 2"; Tchaikovsky: "Symphony No. 4"; Prokofiev: "Symphony No. 1"; Shostakovich: "Symphony No. 1"; Elgar: "Pomp and Circumstance March No. 1"; Grieg: "Peer Gynt Suite No. 1"; Mahler: "Symphony No. 1"; Brahms: "Symphony No. 1"; Wagner: "Parsifal"; Strauss: "The Blue Danube"; Beethoven: "Symphony No. 5"; Chopin: "Nocturne"; Debussy: "Clair de Lune"; Liszt: "Hungarian Rhapsody No. 2"; Tchaikovsky: "Symphony No. 4"; Prokofiev: "Symphony No. 1"; Shostakovich: "Symphony No. 1"; Elgar: "Pomp and Circumstance March No. 1"; Grieg: "Peer Gynt Suite No. 1"; Mahler: "Symphony No. 1"; Brahms: "Symphony No. 1"; Wagner: "Parsifal"; Strauss: "The Blue Danube"; Beethoven: "Symphony No. 5"; Chopin: "Nocturne"; Debussy: "Clair de Lune"; Liszt: "Hungarian Rhapsody No. 2"; Tchaikovsky: "Symphony No. 4"; Prokofiev: "Symphony No. 1"; Shostakovich: "Symphony No. 1"; Elgar: "Pomp and Circumstance March No. 1"; Grieg: "Peer Gynt Suite No. 1"; Mahler: "Symphony No. 1"; Brahms: "Symphony No. 1"; Wagner: "Parsifal"; Strauss: "The Blue Danube"; Beethoven: "Symphony No. 5"; Chopin: "Nocturne"; Debussy: "Clair de Lune"; Liszt: "Hungarian Rhapsody No. 2"; Tchaikovsky: "Symphony No. 4"; Prokofiev: "Symphony No. 1"; Shostakovich: "Symphony No. 1"; Elgar: "Pomp and Circumstance March No. 1"; Grieg: "Peer Gynt Suite No. 1"; Mahler: "Symphony No. 1"; Brahms: "Symphony No. 1"; Wagner: "Parsifal"; Strauss: "The Blue Danube"; Beethoven: "Symphony No. 5"; Chopin: "Nocturne"; Debussy: "Clair de Lune"; Liszt: "Hungarian Rhapsody No. 2"; Tchaikovsky: "Symphony No. 4"; Prokofiev: "Symphony No. 1"; Shostakovich: "Symphony No. 1"; Elgar: "Pomp and Circumstance March No. 1"; Grieg: "Peer Gynt Suite No. 1"; Mahler: "Symphony No. 1"; Brahms: "Symphony No. 1"; Wagner: "Parsifal"; Strauss: "The Blue Danube"; Beethoven: "Symphony No. 5"; Chopin: "Nocturne"; Debussy: "Clair de Lune"; Liszt: "Hungarian Rhapsody No. 2"; Tchaikovsky: "Symphony No. 4"; Prokofiev: "Symphony No. 1"; Shostakovich: "Symphony No. 1"; Elgar: "Pomp and Circumstance March No. 1"; Grieg: "Peer Gynt Suite No. 1"; Mahler: "Symphony No. 1"; Brahms: "Symphony No. 1"; Wagner

One potato, two potato

IN THAT ERA preceding the Yom Kippur War, long, long ago, I think I commented on the election propaganda then being provided for our delectation that it seemed to me that everybody was right, and that it was going to be a very hard task indeed to make a selection from all the slips so temptingly proffered to us on election day. Now the propaganda wheel has turned through 180 degrees, and it seems to me that everybody is wrong. So it's still as hard as ever to choose a recipient for our bounty.

The most interesting shots we saw were those shown by the Alignment, since they had the vividness and excitement of news reports — Golda and Dayan speaking at the Central Committee Conference. She talked as mordantly as ever, and he with a passion he rarely displays, which was quite moving. Still, the Government undoubtedly blundered appealingly, and must pay for it.

But how are they to be punished? That's the question that baffles us. The Likud propaganda is as poor as its thinking, so it provides no alternative, and deserves to lose votes for its unimpressive TV presentations. Some of the smaller parties, notably Uri Avneri's, made very effective use of the limited time at their disposal. But would not a vote for them help Likud?

And so the whirling goes on in one's head. The children have a system of selection — "One potato, two potatoes, three potatoes, four" — which may be the ultimate one we will have to use. Or maybe roulette? The trouble is that this election is the most serious we have ever faced, and if we are too frivolous, it may turn out to be Russian roulette where we are playing.

RADIO / Helga Dudman

Pop has gone lyrical

FIRST something light: how stands it with pop songs these days? Judging from a skewed sample last week, pop has gone all lyrical — with the exception of the off-beat, zany (if that is the word) group that gave us the makolet song, and the gumboots song.

On a recent soldiers' request programme, a reservist from Holon asked for Yehoram Gaon singing one of the few concoctions to come out of the last war: "I promise you, my little girl, that this will be the last war." The line was repeated over and over again, and that is about all one can say for it — except that there seemed to be some echo here of a Shoshanna Damari hit from the War of Independence.

The next soldier, also from Holon, asked for Yigal Benash singing "Yaseo Shalom" ("May He Make Peace"). A boy from Bat Yam requested the Beatles' "Let It Be" ("...Mother Mary comes to me, whispering words of wisdom"). The fourth asked for Nat King Cole in "Autumn Leaves," which comes to us across the years from the French. This wistful interlude about as far from martial music as one can get, was then interrupted by the five o'clock news.

Later the same evening, the Second Channel produced a high-level Leonard Cohen Festival, complete with Hebrew translations of lyrics by no less than Naomi Shemer, Ada Ben-Nahum, and Yaelo, Shabtai, and sung by Illy Gorkal and Tiki Dayan. In Hebrew — with all the solemnity of a First Channel literary programme — the lyric sounded extremely high-class. But perhaps they strike me as impressive in Hebrew for the same reason that they appeal in English, to mass audiences here.

That we are a nation of Leonard Cohen fans was made clear by audience riots during his first visit here a year or two ago, and again by his reaction when he appeared before soldiers during the war. Excerpts from this performance, recorded in Sinal, opened the programme, with a French Resistance song about the winds of freedom blowing, and so on. Leonard Cohen's support and identification with Israel, at that dark time, was complete and emotional. To the soldiers, who seem to have impressed him as no audience ever had, he said, "If I had ever thought about not going on with my songs — now I know I will go on and on. And," he added, "I think that here in Sinal my songs have taken on an entirely new meaning."



Bessie Amdursky, Josie Katz and Israel Gurion.

(Ela Zohar)

the pack gets out of hand. I thought of a few jokes, and built had to think what David Frost would have done to select, polish, analyze, standardize; before they had finished one show they were already preparing the next. The principle is that a TV show is ephemeral — here tonight and gone tomorrow. Israelis tend to judge each local programme as if years had been spent refining it, and as if it must endure for ever!

A READER has written to me complaining that the standard of local TV entertainment is very uneven, often very poor. This may be correct, but it is irrelevant: the important thing is that we are producing indigenous programmes, made by Israeli producers working in Hebrew. From a quantity of such productions, higher quality should ultimately emerge, as the people concerned gather television experience. Not every play that Shakespeare wrote was "Hamlet."

In fact, many imported entertainments are very bad — television is such an omnivorous monster that it is impossible to reach high standards all the time. A man who worked on the Red Skelton Show once explained to me how they prepared it — they

programme, "How are Things?" featured my favourite Israeli star, Prof. David Flusser, as wise as ever, and Yehuda Amichai, very sensitive and poetic. One of his war of Independence poems read to us, "I Want to Die in My Bed," was very sad.

Both he and Flusser were somewhat sceptical about the turn to religion, said to be taking place in this time of trouble. Flusser's Orthodoxy is of the finest kind, steeped in knowledge and philosophy and ethics, and he is obviously impatient of the alleged desperate clutch at God, as if He were a lifeboat for an emergency. He is equally critical of an over-emphasis on rites and hallowed stones.

A similar theme, the search for a life with content, was treated with great sensitivity in a "Morasha" show produced by Herb Kroshch, which included some remarkable camera work. A group of kibbutz members is looking for explanations in anguished soul-searching. But I suspect that Flusser's reservations apply to this group also.

EACH NIGHT brings us some good film or thriller these days, and once again I record the gratitude of the addicts. We had several goodies — Macmillan (plus his super-wife), Ironside, Hawaii, Cannon, the Saint and Gary Cooper were all good. And Television House has at last discovered Bogie. Come on, be sports, give us a special Bogie week, such as they have in America — just imagine Bogie every night!

Some of the goodies are brushed off on the children — Flika, Forest Rangers, Time Machine, Saturday morning films. One great thing achieved by the election propaganda is that it has driven Julia off the screen — I trust, for ever.

I once estimated that about 30 per cent of thrillers consist of high-powered cars being driven around at high speed, often chasing each other. It looks as if what with the energy crisis and restrictions, Steve et al. will have to take to bicycles for those wild, deadly pursuits.

ing his captivity, was "allowed to sit in the sun," Nor did the doctor lose his sense of humour. Describing his surrender meeting with an Egyptian officer, he asked in English, "Under what conditions are you accepting our surrender?" Egyptian officer: "Under no conditions." But then, "Section 3 of the Geneva Convention" came up, and was agreed upon — "only I didn't have the slightest notion of what this Section 3 might be."

During his captivity, he dreamed "James Bond dreams of escape — going through the sewage pipes to the Nile, for instance, and then overpowering a tourist and getting hold of his passport and getting on a plane to Europe. But not a French plane, because I was afraid they'd send me back."

In Egypt, he also dreamed of — toilet paper. "And when I got home... imagine... there was no toilet paper at home!"

This documentary, with the doctor's story interwoven with comments by his wife (whom he left in the ninth month of pregnancy) and his third-grade nephew ("It all sounded like in a story" — it was directed by Yossi Israel).

If I am not mistaken, Yossi turned up in a First Programme evening newscast, reporting on his meeting with Egyptian officers who were doing yoga in "Africa" and were delighted with the "Alexander Method." This is the sort of optimistic vignette of personal encounters which we all eagerly look for — and which Professor Talmon in effect warns us against.

THE JERUSALEM POST MAGAZINE

FRIDAY, DECEMBER 14, 1978

WHAT'S ON

Want a Tree in Israel?

With your own hands!

Free tours for planters to the Hills of Judea leave every Monday and Wednesday from Jerusalem and every Tuesday from Tel Aviv. For details and registration, please call Visitors Department, Keren Kayemet Le-Israel (Jewish National Fund), in Jerusalem: Rehov King George, corner Rehov Keren Kayemet, Tel. 1251, in Tel Aviv — 96 Rehov Hayarkon, opp. Dan Hotel, Tel. 234448.

Discover the city with Curia's new Tel Aviv Map. At hotels and bookstores.

— ALL WEEK IN JERUSALEM —

Israel Museum: Thurs. 10 a.m.-4 p.m. Tuesdays 10 a.m.-5 p.m. Fri. Sat. 10 a.m.-4 p.m. Entry free for soldiers in uniform.

Henry Moore — Elephant Skull. Land of Dolls.

The 1st International Triennale of Photography (Spertus, Goldmann-Schwartz and Library Galleries)

Inscriptions reveal — special exhibit at Rockefeller.

"Jerusalem Triptych" — a multi-projection presented by Werner Braun. Proceeds to Soldiers' Welfare Association. Dr. Norman P. Schenker Hebrew Seal Section.

Special exhibit: leaf of the Gutenberg Bible.

Madness Tours

1 Medical Centre at 9:30 a.m., 11:00 a.m., 12:15 p.m. and 3:30 p.m. Tel. 10 a.m. Friday at 12:15 p.m. Kennedy Building. No charge. Runs 19 and 27.

2 Morning half-day tour of all Kadasah projects. 118.40 (\$2) per person towards transportation. Tel. 28333.

Hebrew University, conducted tours in English, weekdays, at 9 and 11 a.m. starting from the lobby of the Administration Building at the Giv'at Ram Campus. For 400 of the Mt. Scopus Campus, please call Tel. 3031, ext. 725.

Tourists and visitors come and see the General Israel Orphan Home for Girls, Jerusalem, and its manifold activities and impressive modern building. Free guided tours weekdays between 10 a.m. and 5 p.m. Tel. 533591.

New Israeli Music: —

There will be no screening at the Keren Hayesod Hall, Jewish Agency Building, Jerusalem, until further notice.

Jerusalem Biblical Sec. Schneller Wood Roma. Tel. 533323, 7:30 a.m.-dusk.

— TEL AVIV —

Tel Aviv Museum, Sdorot Shaul Hamochel. Exhibitions: Posters from the U.S. (New Building); the Museum Collections.

Holocaust Museum, 6 Rehov Tarat, Graphic Art in Israel Today. Sun-Thurs. 10 a.m.-5 p.m. Tel. 244448.

10 a.m.-2 p.m. Sun. 9-10 p.m. Haaretz Museum, Tel Aviv Museum Centre, Ramat Aviv. (1) Glass Museum; (2) Kadmon Numismatic Museum; (3) Coram Museum; (4) Museum of Science and Technology; (5) Museum of Ethnography and Folklore; (6) Alphabet Museum; (7) Nechushtan Pavilion; (8) Tel-Qadish Excavations.

Open: Sun., Mon., Tues., Wed., Thurs., 10 a.m.-4 p.m. Fri., 9:00 a.m.-1 p.m. Sat. 10 a.m.-2 p.m.

MUSEUM OF ANTIQUITIES OF TEL AVIV-YAFO, 10 Rehov Mifratz Shlomo. Open as above.

MUSEUM OF THE HISTORY OF TEL AVIV-YAFO, 27 Rehov Hahik. Open as above but closed Saturdays.

Conducted Tours: —

Tel Aviv University

Free guided tours in English, of RAMAT AVIV CAMPU. Open daily except Saturday. Assembly point at University — 8:30 a.m. Public Relations Dept. Transportation by public bus: 24, 26, 70. Free transportation on Mondays and Wednesdays from hotels: 8:30 a.m. Rehov Shalom, 444448, Tel Aviv. 10 a.m. — Sheraton Hilton, Ramat Aviv, Manuel, Astor, Pan, Park, Deborah, Adi.

Israeli Women's Organization of America and Canada, 16 Rehov Doy Hoz, Tel Aviv call Tel. 244448, 444448, Jerusalem 222448, 222448; Haifa 244448; Beer-Sheva, 244448.

ORT ISRAEL: for visits please contact: ORT Tel Aviv, Tel. 722221-2; ORT Jerusalem, Tel. 581978; ORT Haifa, Tel. 244448; ORT Netanya, Tel. 23222.

National Religious Women's Organization Miral and Hapool Hamirah Women in Israel, 18 Rehov Ibn Gvirol, Tel Aviv: call Tel. 244448, 444448, Jerusalem — Tel. 244448, 444448, Mondays, Wednesdays guided tours through Nove Sara Synagogue complex, Ben Brak.

Meatza Synagogue — Pioneer Women:

Courtesy tours Sunday through Thursday 8 a.m. Tel. 244448, 444448, Jerusalem 244448, Rehov Shalom, Ramat Aviv, Manuel, Astor, Pan, Park, Deborah, Adi.

The Israel National Opera

8:30 p.m. December 15 Tel Aviv

A NIGHT IN VENICE

J. Strauss

FRIDAY, DECEMBER 14, 1978

202. Tel. 522554. Phone for reservations.

Wise Tourist Club, 119 Rehov Hayarkon.

Tel. 232229, 8 a.m.-2 p.m.

9 Canadian Madrasah-7120 Office, 116 Hayarkon, Tel. 237080, 9 a.m.-2 p.m.

Madrasah Club, 90 Rehov Hayarkon, Tel. 25558.

Israel Wax Museum, depicting the "Birth of Israel." Shalom Mayer Tower, Tel. 1251, in Tel Aviv — 96 Rehov Hayarkon, opp. Dan Hotel, Tel. 234448.

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10 a.m.-2 p.m. Sun. 9-10 p.m. Haaretz Museum, Tel Aviv Museum Centre, Ramat Aviv. (1) Glass Museum; (2) Kadmon Numismatic Museum; (3) Coram Museum; (4) Museum of Science and Technology; (5) Museum of Ethnography and Folklore; (6) Alphabet Museum; (7) Nechushtan Pavilion; (8) Tel-Qadish Excavations.

Open: Sun., Mon., Tues., Wed., Thurs., 10 a.m.-4 p.m. Fri., 9:00 a.m.-1 p.m. Sat. 10 a.m.-2 p.m.

MUSEUM OF ANTIQUITIES OF TEL AVIV-YAFO, 10 Rehov Mifratz Shlomo. Open as above.

MUSEUM OF THE HISTORY OF TEL AVIV-YAFO, 27 Rehov Hahik. Open as above but closed Saturdays.

Conducted Tours: —

Tel Aviv University

Free guided tours in English, of RAMAT AVIV CAMPU. Open daily except Saturday. Assembly point at University — 8:30 a.m. Public Relations Dept. Transportation by public bus: 24, 26, 70. Free transportation on Mondays and Wednesdays from hotels: 8:30 a.m. Rehov Shalom, 444448, Tel Aviv. 10 a.m. — Sheraton Hilton, Ramat Aviv, Manuel, Astor, Pan, Park, Deborah, Adi.

Israeli Women's Organization of America and Canada, 16 Rehov Doy Hoz, Tel Aviv call Tel. 244448, 444448, Jerusalem 222448, 222448; Haifa 244448; Beer-Sheva, 244448.

ORT ISRAEL: for visits please contact: ORT Tel Aviv, Tel. 722221-2; ORT Jerusalem, Tel. 581978; ORT Haifa, Tel. 244448; ORT Netanya, Tel. 23222.

National Religious Women's Organization Miral and Hapool Hamirah Women in Israel, 18 Rehov Ibn Gvirol, Tel Aviv: call Tel. 244448, 444448, Jerusalem — Tel. 244448, 444448, Mondays, Wednesdays guided tours through Nove Sara Synagogue complex, Ben Brak.

Meatza Synagogue — Pioneer Women:

Courtesy tours Sunday through Thursday 8 a.m. Tel. 244448, 444448, Jerusalem 244448, Rehov Shalom, Ramat Aviv, Manuel, Astor, Pan, Park, Deborah, Adi.

The Israel National Opera

8:30 p.m. December 15 Tel Aviv

A NIGHT IN VENICE

J. Strauss

FRIDAY, DECEMBER 14, 1978

Enjoy Santa Har's Nordic-Art Exhibition at the Dan Gallery, 212 Rehov Dizengoff. Opening Saturday, December 15 at 11:30 a.m.

HAIFA —

Madrasah Club, Youth Aliya office, 250 Rehov Hameginim, Tel. 242461, 684870.

— REHOVOT —

Tourists interested in visiting the Weizmann Institute of Science should phone the Visitors' Section, Tel. 03-65171, ext. 597, between 8:30 a.m. and 1 p.m.

SATURDAY

Jerusalem

Israel Wax Museum, depicting the "Birth of Israel." Shalom Mayer Tower, Tel. 1251, in Tel Aviv — 96 Rehov Hayarkon, opp. Dan Hotel, Tel. 234448.

Discover the city with Curia's new Tel Aviv Map. At hotels and bookstores.

— ALL WEEK IN JERUSALEM —

Israel Museum: Thurs. 10 a.m.-4 p.m. Tuesdays 10 a.m.-5 p.m. Fri. Sat. 10 a.m.-4 p.m. Entry free for soldiers in uniform.

Henry Moore — Elephant Skull. Land of Dolls.

The 1st International Triennale of Photography (Spertus, Goldmann-Schwartz and Library Galleries)

Inscriptions reveal — special exhibit at Rockefeller.

"Jerusalem Triptych" — a multi-projection presented by Werner Braun. Proceeds to Soldiers' Welfare Association. Dr. Norman P. Schenker Hebrew Seal Section.

Special exhibit: leaf of the Gutenberg Bible.

Madness Tours

1 Medical Centre at 9:30 a.m., 11:00 a.m., 12:15 p.m. and 3:30 p.m. Tel. 10 a.m. Friday at 12:15 p.m. Kennedy Building. No charge. Runs 19 and 27.

2 Morning half-day tour of all Kadasah projects. 118.40 (\$2) per person towards transportation. Tel. 28333.

Hebrew University, conducted tours in English, weekdays, at 9 and 11 a.m. starting from the lobby of the Administration Building at the Giv'at Ram Campus. For 400 of the Mt. Scopus Campus, please call Tel. 3031, ext. 725.

Tourists and visitors come and see the General Israel Orphan Home for Girls, Jerusalem, and its manifold activities and impressive modern building. Free guided tours weekdays between 10 a.m. and 5 p.m. Tel. 533591.

New Israeli Music: —

There will be no screening at the Keren Hayesod Hall, Jewish Agency Building, Jerusalem, until further notice.

Jerusalem Biblical Sec. Schneller Wood Roma. Tel. 533323, 7:30 a.m.-dusk.

— TEL AVIV —

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The Israel National Opera

8:30 p.m. December 15 Tel Aviv

A NIGHT IN VENICE

J. Strauss

FRIDAY, DECEMBER 14, 1978

The National Federation
Symphony Orchestra of America

Programme:
CLASSICAL ADAGIO FOR ORCHESTRA

by Alexander Ryger
In memory of the fallen

HANDEL'S ORATORIO

THE MESSIAH

Conductor: Richard Schulze

JERUSALEM:
Binyamin Ha'oma, Saturday, December 22, 8.30 p.m.

HAIFA:
"Shavit," Sunday, December 23, 8.30 p.m.

Tickets: Jerusalem: S. Cahana and Ben-Naim. Haifa: Gerber.
Benefit Concert for Soldiers Welfare.

Organized by S. Cahana's theatre ticket agency.

Israel Theatres

Haifa Municipal

Theatro

DIFFICULT

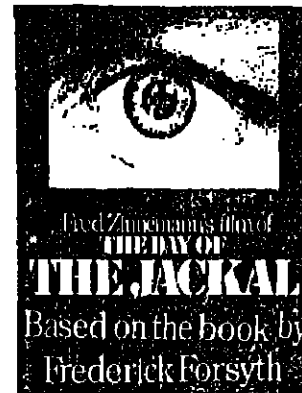
PEOPLE

A kind of comedy

Tel Aviv Cinemas

Commencing Saturday, Dec. 16, at 7.15 p.m. and 9.30 p.m.
Weekdays at 4.30, 7.15, 9.30 p.m.
See times of performance of individual cinemas

ALLENBY Tel. 57820
Sat. 7, 9.30
4.30, 7.00, 9.30
Please be on time
12th and last week



BEN YEHUDA Tel. 228409
3rd week
CALIBER 9
GASTON MOCHON

CINEMA ONE Tel. 57892
The Dirty Dozen
LEE MARVIN
CHARLES BRONSON
ROBERT RYAN
TERRY SAVALAS
4.30, 7.00, 9.30



7.00, 9.30
2nd week
55 DAYS IN PEKING
CHARLTON HESTON
AVA GARDNER
DAVID NIVEN

CHEN Tel. 282288
6th week
THE WOUNDED BUTTERFLY
4.30, 7.15, 9.30

DEKEL Tel. 414114/5
2nd week
4.30, 7.15, 9.30

TO SIR WITH LOVE
SYDNEY POITIER
JUDY GRESON

EDEN Tel. 57480
2nd week
Cinematic
Turkish Film
ZEIRA
4.00, 7.00, 9.00

ESTHER Tel. 225610
4th week
PAUL KRYMAN
DOMINIQUE SANDA
JAMES NASON
The Mackintosh Man
4.30, 7.15, 9.30

Jerusalem Cinemas

Commencing Saturday, Dec. 16, at 7.00 p.m. and 9.00 p.m.
Weekdays: 4.00

ARNON Tel. 224829
ANGELA LANSBURY
DAVID TOMLINSON
In the Walt Disney Production
BEDKNOBS and BROOMSTICKS

CHEN Tel. 222955
THE GODFATHER FROM HARLEM

EDEN Tel. 225829
Starting Friday at 8 p.m.
CLINT EASTWOOD
In the action-packed film
HIGH PLAINS DRIFTER

EDISON Tel. 224056
Starting Friday at 2.30 p.m.
An action-packed Karate film
THE CHINESE ARE COMING

ORNA Tel. 224788
TAMARA DONSON
SUELY WINSTON
In
CLEOPATRA JONES

MOGRABI Tel. 58331
TERENCE HILL
Man of the East
4.30, 7.15, 9.30

ORDAN Tel. 282288
2nd week
ROBERT REDFORD
JEREMIAH JOHNSON

THE LAST OF SHELLA
RICHARD BENJAMIN
JAMES CURNAN
JAMES MASON
DYAN CANNON
RAQUEL WELCH

MAXIM Tel. 287487
5th week
DECAMERON NO. 2
4.30, 7.15, 9.30

OPHIE Tel. 618821
2nd week
No Man Ever Escaped this prison... until now
JIM BROWN
In
I Escaped from Devil's Island

GAT Tel. 287588
10th week
PETE 'N' TILLIE
WALTER MATTHEW
GAMOL DUBNETT
4.30, 7.15, 9.30

PARIS Tel. 256605
2nd week
CHARLES BRONSON
HOUSE OF WAX
10, 12, 2, 4, 7.15, 9.30

PEER Tel. 449795
3rd week
L'HERITIER
JEAN-PAUL BELMONDO
4.30, 7.15, 9.30

ORGIL Tel. 222955
MADAME VARIEZ
HANRAH Tel. 232386
RAQUEL WELCH
RICHARD JOHNSON
In
SIN

JERUSALEM Tel. 35067
Saturday Night: 7 and 9 p.m.
Weekdays: Only one performance at 7 p.m.
NIGHT OVER THE CITY

ORION Tel. 222914
CARLO GEOFREY
GINAT EHRLE
In the epic comedy
IL TRAPIANTO
For adults only

RON Tel. 234704
2nd week
HELMUT BERGER
In the fascinating love story
The Wounded Butterfly

SEMADAR Tel. 38742
Saturday Night: 7 and 9 p.m.
Weekdays: Only one performance at 7 p.m.
THE LAST PICTURE SHOW

RAMAT AVIV Tel. 412761
7.15, 9.30
X, Y and Z
ELIZABETH TAYLOR
MICHAEL CAINE
SUZANNA YORK
Tues. at 4.30; TUESDAY

STUDIO Tel. 55817
4th week
Journal Intime D'une Demi-Vierge
Adults only
4.30, 7.15, 9.30

TOHELET Tel. 443950
15th week
4.30, 7.15, 9.30
Play It Again, Sam
WOODY ALLEN

WATERLOO BRIDGE
ROBERT TAYLOR
VIVIAN LEIGH

PARIS Tel. 256605
2nd week
CHARLES BRONSON
HOUSE OF WAX
10, 12, 2, 4, 7.15, 9.30

PEER Tel. 449795
3rd week
L'HERITIER
JEAN-PAUL BELMONDO
4.30, 7.15, 9.30

OPHIE Tel. 618821
2nd week
No Man Ever Escaped this prison... until now
JIM BROWN
In
I Escaped from Devil's Island

GAT Tel. 287588
10th week
PETE 'N' TILLIE
WALTER MATTHEW
GAMOL DUBNETT
4.30, 7.15, 9.30

PARIS Tel. 256605
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CHARLES BRONSON
HOUSE OF WAX
10, 12, 2, 4, 7.15, 9.30

Haifa Cinemas

Commencing Saturday, Dec. 16, at 7.00 p.m. and 9.00 p.m.
Daily at 7.00 and 9.00 p.m. — Matinee at 4.00 p.m.

AMPHITHEATRE Tel. 664018
2nd week
RICHARD HOUNDMAN
in
Shaft in Africa
In Metrocolor and Panavision

ARMON Tel. 664048
LOUIS DE FUNES
in a hilarious comedy
SUR UN AERRE PERCHE

ATZMON Tel. 603008
4th week
The greatest suspense of this year
THE GETAWAY
EDDY CONSTANTIN
ALAN MULLAY
In Technicolor

BEIT ROTHSCHILD Tel. 603008
Sat., Mon., Tues., Wed. 4.45, 9.00
BECKET
Sunday at 9.00
ALPHAVILLE
EDDY CONSTANTIN
Thursday at 8.45

BRUNO, ENFANT DU DIMANCHE
CHEN Tel. 666272
WALT DISNEY
FESTIVAL

MIRON Tel. 663008
From Friday
Six nonstop performances
GIULIANO GEMMA
MARK FOREST
in a great adventure film

THE STRONGEST MAN IN THE WORLD
Technicolor
MORIAH Tel. 242477
GILA ALMAOR
YEHUDA BARKAN
QUEEN OF THE HIGHWAY
A Menahem Golan production
in colour, perfs. at 6.45, 9.00

ARMON Tel. 720706
4.00, 7.15, 9.30
LATIGO
HADAR Tel. 728822
Daily at 4.00, 7.15, 9.30
after the hit success
in Tel Aviv
THE GETAWAY
STEVE MCQUEEN
ALI MCGRAW

LILI
PORTNOY'S COMPLAINT
RICHARD BENJAMIN
7.15, 9.30

OASIS
5th week
8.00, 9
MARION BRANDO
MARIA SCHNEIDER
LAST TANGO IN PARIS
Adults only

ORDEA Tel. 721720
3rd week
FREIGHT
SUSAN GEORGE
7.15 — 9.30

RAMA Tel. 721912
4th week
7.15, 9.30
Lust For Death
RAMAT GAN Tel. 794504
7.15, 9.30
HILDE LEE
JOHN SAXON
in an extraordinary film
ENTER THE DRAGON
Cinemascope — colour
Adults only

HERZLIYA
DAVID Tel. 984021
Sat., Sun., Mon., Tues., Wed. 7.00, 9.15
FOUR FLIES ON GREY VELVET
Petah Tikva
SHALOM
Sat. 7.00, 9.30
Weekdays: 7.00, 9.15
CABARET
LISA MINELLI
8.30 Daily
Thief of Damascus

The Poster



Robert Redford in the title role of "Jeremiah Johnson"

CINEMA

CLASS OF '44 — Sequel to "Summer '42" which takes the three boys of the film from high school to university, with meticulously recreated background. Rather shallow but nevertheless engaging film.

THE STRONGEST MAN IN THE WORLD — Jean-Paul Belmondo as the heir to a vast industrial empire which involves him in political intrigues and murder plus the usual amorous episodes. Plot is overloaded but on the whole it is entertaining.

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English, about a runner for a Milan currency ring suspected of stealing \$500,000 dollars, who is hounded by both the gang and the police.

ESCAPED — A Q.M. DEVLIN'S ISLAND — A gripping American crime-thriller, in which Jim Brown goes involved with a group of black men in a prison in Los Angeles.

THE DAY OF THE JACKAL — Exciting exercise in suspense based on the Frederick Forsyth best-seller.

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Migdal Haemek
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